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The Missionary and his Mission.

BY REV. WM. ASHMORE, D.D.

The writer of the article below recently received a letter from a young missionary in India, making some inquiries bearing upon two leading subjects of Mission Polity—SELF-SUPPORT and MISSION SCHOOLS. What he saw of methods in operation in some places around him did not satisfy him. The way of attaining self-support, as outlined by many, seemed handicapped with some of the very difficulties they were trying to escape from. The people were poor, wretchedly poor; they had a Christian spirit, and were ready to help themselves if they only knew how, but silver and gold had they none, and possibly not even copper or cowries. Is there no way divinely provided for people who have grace but no money. Then again the young missionary saw pupils, not only being educated for *secular purposes* at mission expense, but also in some instances being actually paid a bounty for being willing to come to school at all. This also he did not like. This also was a vanity as he looked at it. So he writes to ask how it strikes other people in other places. It so happens that enquiries of a similar kind come at the same time from two other sources. And now the article that follows is intended as an answer to them all, from the writer's point of view. Others may take a different view, but this is *one* view.

W. A.

HERE we are 700 of us in Japan, over 2600 in China and about 2000 of you in India and round about. We have grown to be a host. Who are we? and what are we? and what are we here for? We are to find out by looking into a book of instructions and precedents. That book is the Bible as a whole, more particularly that part of it called the New Testament.

The Whole World lieth in the Evil One.

That is the basal fact of the whole procedure. From that point we take our departure; the world is in darkness; it is led captive by Satan; it is dead in trespasses and sins; it is in the valley and shadow of death; judgment has already been declared; its damnation slumbereth not. Only it is held in abeyance to give opportunity for an intervention of divine mercy.

Christ a Ransom for All.

For that He came ;—to give His life as a ransom ; He came to bind the strong man ; to set His captives free ; to open the door of heaven ; to proclaim the acceptable year of the Lord ; to make reconciliation for iniquity and to bring in everlasting righteousness. This He did. He finished the work God gave him to do. The veil of the temple was rent, and access to the holiest made possible for all.

And now it must be preached.

God has done His part of the work ; Christ has done His part. The Holy Spirit has come down, and is doing His part. And now we must do our part. We are to preach the great facts of Christ's birth, Christ's life, Christ's death, Christ's resurrection, Christ's ascension and Christ's certain return to judge the world in righteousness. To us, who are men, is this work committed ; not unto angels, but unto MEN is this Gospel of salvation now committed.

It is a Question of Life and Death.

If men hear and obey, they will be saved ; if they refuse to hear and obey, they will be damned. We have a blessed and an awful ministry ; we are saviors of death unto death, or of life unto life of every man who hears us. In a sense we wield the potentialities of the Almighty. He that heareth you, heareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me.

First of all we are Evangelists.

There is another office to which we may be called later, that of a pastor and teacher conjointly, but that depends on circumstances yet to be considered. Primarily and essentially, and from the very necessities of the case, we are evangelists. We are sent to tell men to repent, for the kingdom of heaven is at hand. Repent ye and believe the Gospel. Turn from your evil ways and live. To-day if ye will hear his voice, harden not your hearts. Repent and turn to God and do works meet for repentance. Repentance towards God and faith toward our Lord Jesus Christ.

Models for Evangelistic Preaching.

John came preaching, "Repent ye, for the kingdom of Heaven is at hand." From that time Jesus began to preach and to say, "Repent, for the kingdom of Heaven is at hand." The twelve were commanded, "And as ye go preach, saying the kingdom of Heaven is at hand." Going and preaching, and preaching as we go, from place to place, and from house to house, in

other towns and villages also, for therefore are we come forth. In Luke iv. Jesus gives us His commission, "*The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty them that are bruised; to proclaim the acceptable year of the Lord.*" In Acts xxvi, Paul gives us his commission. The same Jesus who had sent the twelve, and the seventy, to the Jews, now sends Paul to the Gentiles, to be "a minister and a witness" for himself, "*to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and inheritance among them that are sanctified by faith in me.*" Our commission, under which we act, is found in Matt. xxviii, "*Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you.*" And in Mark xvi, "*Go ye into all the world and preach the Gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned.*" Our duty and the nature of our work is made perfectly plain by these commissions and these precedents. What John preached we are to preach; what the twelve preached we are to preach; what the seventy preached we are to preach. Our commission is to voice out the things contained in the commission of Christ and the commission of Paul. We are deputy voices of Christ and of Paul; of the latter because he was himself an empowered and a deputized voice of Christ, as Christ was the deputized voice of God.

Suppose we have Native Helpers.

Will that be all right? Most assuredly it will. We cannot get along without them. Native helpers are but the enlargement and prolongation of ourselves. But now, primarily, their office is the same as our own. We are evangelists, and they are evangelists; we are not pastors, and they are not pastors. There are no sheep as yet to be pastors over. Pastoral work is a subsequent work. In time to come they *may become* pastors, but if so it will be under changed conditions, of which we shall speak presently. At present they are to do the work of an evangelist. They should have a consciousness and a recognition of that fact cut into them as by the force of a sandblast. Because they are evangelists, and because we are evangelists, and because that for his name's sake we and they go forth, taking nothing of the Gentiles that great mass of dead men, who, as yet, care nothing about us or our message, therefore may we all together properly look for support to the Churches

which send us out. As long as we are accredited evangelists of the home Churches, then the home Churches are to care for us. When the native Church sends out of its own evangelists, then the native Church ought properly to care for them. The extent to which we may judiciously aid them is matter for subsequent consideration in each case.

When some cleave unto us and believe. Then what?

Now we are coming to a dangerous place in the road. Have your eyes open, your ears open, and your understanding open. Of course sooner or later there will be those like Dionysius and Damaris and certain others who *will* believe. That is what we are to expect, for God is working with us. But now don't make the mistake of your missionary life. Don't turn off on the wrong road, even if it is the one that seems most travelled. Don't feel that you must follow certain old missionary precedents. If the old missionaries that started them could come up out of their graves they would say, Beware, and don't do as we did. Start right! Start right!! and again I say, Start right!!! Follow New Testament precedents, and not old missionary precedents in this thing. You will save yourself a world of backing and filling if you do.

Three Great Blunders to be avoided.

We have learned something by a century of experience. At least some have learned, others are knocking their heads against the wall, and will have to learn the same lesson. Missionaries abroad and secretaries at home are still going to school. Some "take learning" easily, and some don't. Here are the mistakes to be avoided.

I.

Building their Meeting Houses for them.

In the early days of missions—like overfond parents—the missionaries at once either built chapels for their converts, or hired houses and fitted them up with tables and chairs, and benches, and side rooms, and what not, so that all the converts had to do was to go in and enjoy themselves. That was a wrong start. The converts left to the missionary the responsibility of looking after the house, hiring a chapel keeper, making repairs, supplying waste and providing for the general wear and tear. Having started in that way the converts wanted to have it continue that way. They would be called upon to help, to be sure, and yield some help they would; but it was uncertain, and sometimes it came hard. It was no easy thing to get them out of that old do-nothing rut. So missionaries have had a perpetual struggle.

Furthermore, every new company of disciples expected to be favored in the same way as the others had been. Why not? And so chapel extension meant financial embarrassment. The whole thing is wrong. We must be able to multiply chapels without corresponding demands on mission treasuries.

II.

Paying the Salaries of their Pastors for them.

The old rule has been to get the converts together, organize them into a Church, build them a meeting house, and then pay a pastor to look after them. That was blunder No. 2, and a prodigious blunder it has been. The man was not their own pastor; he was the missionary's man. So they regarded him, and so he regarded himself. His great anxiety would be to keep on the right side of the missionary who supported him. He did not come into the closest touch with them. They were to give something towards the support of their pastor, and just there came the tussle. They wanted to get off with as little as possible while the missionary wanted them to give as much as possible. It was a struggle for years if not for a generation, so missionaries had to meet and discuss the problems of self-support, and bands of secretaries and others met at home to discuss the same problems. They all find it hard to get back on the right track. They propose and try all manner of graded schemes for getting them to take on their own shoulders the burden the missionaries never should have assumed, the like of which neither the Apostles nor Paul ever assumed. There is neither precept nor precedent in the New Testament for such a thing.

III.

Educating their Children for them.

That was blunder No. 3. It too was colossal. The like of it was never heard of at home. When a man becomes a Christian there he never thinks of saying that now, the Church of which he has become a member, must educate his children for him; and while educating must feed them, and clothe them, and actually *hire* them to come to school, actually *pay the parents* in some cases for their time. Yet that has been done; it is being done now, and it will continue to be done. A spasmodic effort to reform is made once in a while, but it is soon rendered abortive. Scores and hundreds of thousands of dollars have been swallowed up, scores and hundreds of thousands more will follow into the same insatiate maw, in all probability, before a reform will be accomplished. Parents who have their children educated for them come to look

upon it as their right. The children are spoiled, the parents are spoiled, the missionaries who don't believe in such things are hindered in developing a spirit of true independence and of honest self-support. When to this is added the practice of using mission money to educate for them the children of heathen parents, the blunder becomes doubly colossal. It is more than a blunder, it is a folly; it is more than a folly, it is an abuse of unenlightened confidence on the part of people at home and a malapplication of missionary funds. Heathen students are being helped to a college education by hard-earned monies from home, given under misunderstanding by poor Christians who are not to get so much as an academy education for their own sons at home. It is a shame that it is so, and it is a shame that it will continue to be so. Deny it him who can.

The Course to be pursued.

Sooner or later the missionary will have his converts. He may have gotten them by wayside preaching, or picked them up, here one and there one, from house to house, or, perhaps, have received them in his own hired house, that is, a house hired for his own use, not for their use; but have *some* converts he certainly will. Now comes the crucial time. How shall he deal with them?

If there be several converts, or only three or four converts, or only two or three converts in a village and its neighborhood, get them together.

I.

Teach them to meet for Worship in their own House.

That was the way Paul did and the way others did. And so we read of the Church which was in the house of Prisca and Aquila, and the Church that was in the house of Nymphas. Beyond question there must have been multitudes of Churches that met in private houses in the early days of Gospel promulgation. Paul was not a meeting house builder, nor was Peter, nor John, nor any of them, nor were there many Church buildings at all at first. That simple expression, "The Church that is in their house" tells the story. In like manner if there are two or three or half a dozen of them, to begin with, they can always find a room big enough to hold that many. By and by they will increase; as they increase, and one room becomes too small for them they can put together their little scrapings and hire some room, or some cheap dwelling to be used for chapel purpose only. Such a house, within their means, somehow must always turn up when the need comes. The Lord seems to bring it about. When they increase still more and get to be thirty or forty or fifty, and one small house will not hold them, then there may be

enough of them to build a place of worship. Encourage them to go ahead, if need be, within their means, but not beyond their means. If the missionary is in a condition to furnish them a little aid he can do it, and it wont spoil them, for they lead off; and they are shouldering their own load; and it is their chapel, and they are to take care of it and keep it up; they will love it because it is their own. Very different will be the feeling when it is the missionary's chapel. Half a dozen such chapels will be as much of a load as a missionary can carry; a dozen of them will break his back. Unless more foreign money comes pouring in he will go under, and if the money does come in the natives will fail to come up to the work. The poor man is building a bridge that is destined to break of its own weight. But if the New Testament plan is followed then Churches may spring up rapidly and inexpensively in towns by the dozen and the score, without increasing the demand for foreign money. Some such plan must be pursued if we mean to achieve the greatest success.

II.

Teach them to conduct their own Religious Services.

Whether it be a provisional arrangement, or whether they are organised more formally and fully at the start into a Church the rule of procedure is the same. Let them make confession with the mouth; let them be enrolled together; let them agree and covenant with each other. Then in advance of all other things let them be indoctrinated into the Scripture teachings concerning spiritual gifts. When He ascended on high He led captivity captive and gave gifts unto men. The nature of these gifts are set forth in the New Testament; they are spiritual gifts—gifts of speaking, gifts of expounding, gifts of interpreting, gifts of exhorting, gifts of ruling, and whatsoever kind of other gifts may be needed by the Churches. These gifts are not given to every one alike; some have one kind and some another kind; the Holy Spirit dividing to every man according as He will. But they are all given for the same purpose for the edification of the Church, which is His body, which is to grow compacted by that which every joint supplieth; that is, they are all to contribute something in one way or another for the common upbuilding. The twelfth and fourteenth chapters of 1st Corinthians show us the internal working of the primitive Church in its earliest stages under the guidance of the indwelling and all-animating spirit; these chapters tell us how they met and how they carried on public worship, when as yet there were no pastors so called; they furthermore showed them how to guard against certain abuses likely to arise, such as one person talking too long—if anything be revealed to him that sitteth by let the first hold his

peace—not take up too much time ; nor were the services to be all taken up with just one thing ; it was not to be all singing, or all praying, or all preaching. They went to take part by twos and by threes, and then they were to have a change, and not have too much of one thing, nor too much of one person. The whole process is described.

All this furnishes exactly the guidance we need in starting young Churches in a heathen land. They are to be taught from their very incipience to become *self-nourishing, self-directing and self-propagating*. In answer to prayer God will give gifts, and will stimulate natural talents already in existence. One man seems almost naturally qualified for a leader, one man develops an ability to lead the singing, one, two or three may become good readers of the Word of God, one or two evince fitness to become, with a little practice, good exhorters, and two or three are specially gifted in prayer, and all of them by the same spirit. Therefore they can soon be taught to fall into line, to conduct the service to the glory of God, to their own edification, and even to the conviction of sinners who, coming in and hearing their testimony, will fall down and say that God is in them of a truth. In all this the deplorable mistake is avoided of paying a pastor to do all the work and allow them to settle down into a do little or nothing policy, from which it will be very hard to pry them out by and bye.

In course of time, as they multiply in number, they may feel the need of having some one man devote his whole time to the care of the flock. Such a man may already have developed among them, or there may be some one well endowed who can be sent to the missionaries to be trained and then returned to them ; or if there is an evangelist who is inclined to settle down and become their pastor they can call him, and the missionary will not object, but whatever course be taken they must *take the initiative and bear the brunt of the responsibility*. The missionary can spur them on and can guide them and help keep them in the right track, but the moving must be done by themselves.

III.

Teach them to educate their own Children.

That is, teach them that the responsibility for the education of their children rests on themselves and not on the home Churches. Religious instruction may be looked for from the missionaries and the evangelists, who will impart to them just as they impart to others, and all the more gladly because they are children of Church members. But this is not to be considered as relieving the parents of their duty

in this respect in any particular. The missionary came in to show how to do the work well and to help the parents make a start, but not to carry the load. Secular education for secular ends does not come within the scope of the missionary requirement at all. He can give them advice, and within certain limits offered them a little personal help in learning how to steer their way, but he should rigidly guard against being made use of as a secular teacher, or a secular administrator. Not that such things would be improper in themselves, but for the reason that his legitimate work is more than enough to tax all his energies; and furthermore, even if he had the time, it is far more important to have the Churches learn to do things for themselves than it is for him to do them for them.

Bringing them along to Maturity.

The evangelist part of a missionary's mission is not yet completed. He and his assistant evangelists must watch over them and lead them along till they are able to go alone. He is to help them organise, to deliver them the decrees for to keep, to set in order things that remain, to supply that which is lacking in their faith, to help them solve questions that meet them in their initial stages, and render such other aid and guidance as may be needed for the attainment of Church manhood. How long a period of time will be required for this will vary according to circumstance. It may demand quite a number of years, though we think that, as a rule, it should require fewer years than we usually have considered essential.

The Missionary may then pass on.

The work of the evangelist will be largely over. His office, as an evangelist, is provisional and transient from the very nature of it. Meanwhile the work of the pastor and teacher has already begun, and if well conducted ought to be rapidly superseding the other. The native pastor must increase and the foreign evangelist must decrease. Happy for all parties concerned if this changing relationship should be well understood and be accepted all around. The missionary is a promulgator of the Gospel, a guide and teacher to new converts and a planter of Churches to be handed over to their own selves for final and permanent control.

The Theism of China.

BY F. HUBERTY JAMES.

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(Concluded from p. 487, October No.)

TO complete our survey we must notice briefly some of the references to God, scattered up and down the Chinese writers who have lived and taught during the last 2300 years. This is all the more needful, because it is a task usually neglected. China does not change rapidly, and Confucianism has experienced no development comparable to that which has taken place in Christian theology during the last 1800 years. Nevertheless, there has been growth, and in all fairness we must give due attention to it when we attempt to present even an outline of the theistic beliefs of the Chinese people. I must pass over some very beautiful and suggestive passages in Mencius and Chwang Tsz, two of China's most gifted writers, and ask attention to a few quotations from other writers.

Tsz Hsia, B.C. 507, one of the best among the disciples of Confucius, wrote: "God is the Lord of Creation, the origin of Heaven and Earth." The commentator Liang Yin, A.D. 92, wrote: "God is the name of the Spirit. The Spirit is the intelligent mind of God. God is the being (personality) of the Spirit. The Spirit is the operation of God. The Ruler of all things is God. That which mysteriously works in all things is the Spirit of God." A writer in the "Mirror of History" says: "God is one and no more. How can there be five Gods?" This probably referred to new gods introduced by the Taoists, in imitation of the gods imported or deified by the Buddhists.

During the thousand years from the death of Mencius, B.C. 289, to about A.D. 700, an important change took place in the theistic ideas of the Chinese. Among the most gifted scholars there was a gradual increase of a philosophic materialistic spirit. Probably this was partly occasioned by a recoil from the mystical vagaries of the Buddhists and Taoists, and partly by the new ideas brought by merchants and travelers, and the movements of armies to and from the west of Asia. Moreover, the Chinese have always had quite enough materialism in their own constitution.

About A.D. 770 Tsung Yuen expressed his opinion on the question of the reality of the existence of God or gods, an opinion which fairly represents the views of many of the scholars of his time, and of a large number of those of the present day. He says: "With regard to the sages sacrificing to gods, it does not follow

that such gods actually existed, but simply that this was a good way of conveying instruction. The worship of Heaven and Earth taught the duty of reverence; without this how could it have been taught? They worshipped in the ancestral temples, thereby widely diffusing the doctrine of filial piety; but for this how could the duties of natural affection have been taught? They worshipped those who had been men of great courage and worth to teach men to reward virtue; had they not done so how else could they have exhorted men to be virtuous?"

Another writer of this period, also, exactly expresses what many Confucianists hold to-day: "The sages used the doctrines about the gods solely to convey instruction." These authorities see nothing wrong in this, just as we cannot see any reason to blame John Bunyan for trying to teach truth by his "Pilgrim's Progress." In some cases this was simply an excuse for their ignorance. They felt unable to explain the ancient teaching so as to harmonize with the philosophical ideas of their own day, and hence were glad of any theory affording some alleviation to their perplexities. They were undoubtedly materialistic, and so they interpreted the earlier writers in harmony with their own speculations. The ancient ideas of the personality of God had been fading for centuries, and so it became a problem how to solve the mysteries which occasionally pressed on their minds. One of their ablest philosophers simply gave it up, and excused himself by saying: "Even the sages of antiquity did not understand God; how can we common mortals do so?"

The philosopher Yang Fuh, A.D. 1053, wrote thus: "Heaven and God are one. The stars and visible forms are not Heaven, hence none should pray to them. Certainly we should not seek Heaven in the visible forms." Pan Ku, A.D. 92, says: "God is the designation of Heaven."

Chu Fu-tsz, sometimes called the "prince" of Chinese literature, lived in the twelfth century, A.D. He penned some sentences on this subject which are well worth quoting. "Heaven," he says, "knows all our good and all our crimes. It is as if Heaven noted them down and numbered them up. Your good deeds are all before God, and my evil deeds will also be before Him." Again he writes: "To say that there is a God, like the images which are moulded of clay in the world, is decidedly wrong." When baffled by questions about God, he tried to console himself by recalling how the great Taoist writer Chwang Tsz, 1000 years earlier, had been unable to solve this problem. He says: "Chwang Tsz saw this (difficulty); he perceived that the Ruling Power was *self-controlled, inherent, necessary, but unspeakable*. Each one must perceive this for him-

self; it cannot be explained by words." Chu Fu-tsz had been charged with evaporating the earlier and more spiritual ideas out of the Classics by his own materialistic exposition of them. It may be so; but probably he followed the spirit of the times more than he led it, and his followers went far beyond their master, until the theistic conceptions of many of the Chinese people became dim and weak.

In the days of Confucius and Mencius, and probably for centuries later, the people as well as the emperor sacrificed to God. But about 1368 A.D. the first emperor of the Ming dynasty prohibited all prayer to Heaven except his own, as being the height of presumption. Such prohibitions had been issued before, but were probably not so urgent as this one. Notwithstanding such edicts the people have retained the adoration of Heaven, but not the sacrifices, even to this day.

It seems clear that little progress was made in the conception of God from B.C. 1000 to A.D. 1500, and whatever advance has taken place since then has not been among the Confucianists or Buddhists, but among the much-abused Secret Societies. These have attracted to them some of the best and most devout people of the land.

Passing from 1368 A.D. to 1538, we come to a very remarkable series of prayers addressed to the Supreme Ruler (Shang-ti) by Kia Tsing, the twelfth emperor of the Ming dynasty. At the altar of the Temple of Heaven the emperor presented his petitions. I give brief extracts,—“Of old, in the beginning, there was the great chaos, without form and dark. The five elements had not begun to revolve, nor the sun and moon to shine. In the midst thereof there presented itself neither form nor sound. Thou, O Spiritual Sovereign, camest forth in Thy presidency, and first didst divide the grosser parts from the purer. Thou madest Heaven; Thou madest earth; Thou madest man. All things received their being with their reproducing power. O God (Ti), when Thou hadst opened the course for the inactive and active forces of matter to operate, Thy creating (or forming) work proceeded. Thou didst produce, O Spirit, the sun and moon and five planets, and pure and beautiful was their light. The vault of Heaven was spread out like a curtain, and the square earth supported all on it, and all creatures were happy. I, Thy servant, presume reverently to thank Thee, and while I worship present this notice to Thee, O God, calling Thee Sovereign.”

Precious stones and silks were then presented as offerings with the following prayer: “Thou hast vouchsafed, O God, to hear us, for as a Father Thou regardest us. I, Thy child, dull and unenlightened, am unable to show forth my feelings. I thank Thee that Thou hast accepted the intimation. Honorable is Thy great

name. With reverence we spread out these precious stones and silk, and, as swallows rejoicing in the spring, praise Thine abundant love." Meat and drink offerings were then presented, and the Supreme Ruler was approached with these words: "The great feast has been set forth and the sound of our joy is like thunder. The Sovereign Spirit vouchsafes to enjoy our offering, and his servant's heart is within him like a particle of dust. The meat has been boiled in the large caldrons, and the fragrant provisions have been prepared. Enjoy the offering, O God, then shall all the people have happiness. I, Thy servant, receiving Thy favors, am blessed indeed."

When the drink offering was made this prayer was said: "The great and lofty One sends down his favor and regard, which we in our insignificance are hardly sufficient to receive. I, his simple servant, while I worship, present this precious cup to Him whose years have no end." Other offerings were made and prayers and thanksgivings presented as follows: "When God the Lord had so decreed He called into existence the three powers (heaven, earth and man). Between heaven and earth He separately disposed men and things, all overspread by the heavens. I, his small servant, beg his (favoring) decree to enlighten me, his vassal, so may I forever appear before Him in the empyrean." "All the numerous tribes of animated beings are indebted to Thy favors for their beginning. Men and creatures are emparadised, O God, in Thy love. All living things are indebted to Thy goodness, but who knows whence his blessings come to him? Thou alone, O Lord, who art the true parent of all things." At the final drink-offering this was said: "The precious feast is wide displayed, the gem-adorned benches are arranged, the pearly spirits are presented with music and dancing. The spirit of harmony is collected, men and creatures are happy. The breast of His servant is troubled that he can make no recompense for such goodness."

Then the offerings were removed and this prayer uttered: "The service of song is completed, but our poor sincerity cannot be fully expressed. Thy sovereign goodness is infinite. As a potter hast Thou made all living things. Great and small are curtailed round (by Thee from harm). As if engraven on the heart of Thy servant is the sense of Thy goodness, but my feeling cannot be fully displayed. With great kindness Thou dost bear with us, and, notwithstanding our demerits, dost grant us life and prosperity."

Then, according to ancient custom, the spirit of the Supreme Ruler, which had been reverently invited to be present at the solemn service, was as reverently dismissed, and the various offerings were burned. When this had been done the following prayers were

used, and the very significant and elaborate worship was concluded : " With reverent ceremonies the record has been presented ; and Thou, O Sovereign Spirit, hast deigned to accept our service. The dances have all been performed, and nine times the music has resounded. Grant, O God, Thy great blessing to increase the happiness of my house. The instruments of metal and precious stones have given out their melody, the jeweled girdles of the officers have emitted their tinklings. Spirits and men rejoice together, praising God the Lord. What limit, what measure can there be while we celebrate his great name ? Forever He setteth first the high heavens and establisheth the solid earth. His government is everlasting. His poor servant, I bow my head and lay it in the dust, bathed in his grace and glory." " We have worshipped and written the Great Name on this gem-like sheet. Now we display it before God and place it in the fire. These valuable offerings of silk and fine meats we burn also with these sincere prayers, that they may ascend in volumes of flames up to the distant azure. All the ends of the earth look up to Him. All human beings, all things on the earth, rejoice together in the Great Name."

Thus ended the grand solstitial service. The offerings are oblations, not expiatory sacrifices, nor is the idea of consecration on the part of the worshipper symbolized by any part of the worship. " This service is an acknowledgment by the emperor for himself and his ancestors and the nation of their obligations to God. In presiding at the solemn services the emperor gives expression to the highest ideas of God that have been the inheritance of his nation for several millenniums, and acknowledging the dependence of all upon Him for life and breath and all things ; but he does this as the parent and representative of the people, and not as a priest." (Legge, " Religions of China," p. 58).

Two thoughts are forced upon us as we read the account of this stately service. We see evidence of progress in the Chinese conceptions of God and a considerable development of power and beauty in literary expression. At the same time we find that the growth was not vigorous enough in the direction of spirituality to burst through the antique bonds of ceremony. This lack of the intenser force left the Chinese too weak in moral fibre to resist their less civilized but more aggressive neighbors. The punctilious performance of these elaborate and impressive rites did not prevent the increasing corruption of the court and government until in 1644 A.D. the Manchus seized the throne, which they have retained ever since. Under the present dynasty there has been some reversion to older views, and, as this change is specially worthy of our attention, I will quote a valuable paragraph from the writings of Dr. Edkins,

who has studied Chinese religions and philosophy for more than forty years: "Previous to the present dynasty (A.D. 1644) an old-fashioned mediæval philosophy had for centuries ruled the minds of the literary classes with a sway almost as powerful as that of Aristotle over the schoolmen. Chu Fu-tsz was the chief leader of this philosophy. It denied the personality of God, and held that the Shang-ti (Supreme Ruler) of the Classics is nothing but a principle. This principle underlies all existence. All things are the manifestation of it. Sometimes it is spoken of as a law of a moral or intellectual kind pervading the world. At other times it is nothing but a very fine material essence. This was the conception to which the idea of God was reduced by the Middle-Age Chinese philosophers. In their hands Providence is nothing but the spontaneous action of a law, and creation the self-originated beginning of such action. Recent Chinese authors have felt that such a system was unsatisfactory, and have returned to the older one, which regarded the *personality* of God as a fundamental point. Modern Chinese writers, when discussing the question, 'Whether the God of the Classics is a personal being or principle,' ask: 'Can a principle become angry? Can a principle be said to approve the actions of men? Yet these acts are ascribed to God in the classical books. *God, therefore, cannot be a principle, but must be a personal being.*'" The Chinese government has issued some of the works of these writers, but at the same time has kept the materialistic commentaries as the standard interpretation of the Classics, to which all essayists competing in the examinations must conform. Of course this retards progress, and perpetuates views which have injured and still injure the people.

This new school of philosophers has been little studied by missionaries, so that they have not been able to render much assistance to a movement deserving sympathy and support. China moves slowly, but she does move, and, if she had the light and knowledge which Western nations could give, she would move much faster, and the advantages of a higher morality and civilization would be obtained much sooner than some suppose possible. How much the Chinese need the intellectual and moral stimulus of a purer faith to start them afresh, is clearly shown in the stale, tame platitudes which the Emperor Kang Hsi published towards the close of the seventeenth century. He summed up what he regarded as the essential points in the Confucian doctrine. In sixteen maxims the people are exhorted to be peaceable, filial, loyal, and especially to pay their taxes promptly, but there is not one word about God. The exclusion of God from this so-called "Sacred Edict" is typical of the "godlessness" of the great mass of the scholars. China's need is

more knowledge of God. I readily admit that the little knowledge they had was a blessing to them. I agree with the late Dr. Williamson when he says: "The knowledge that the people were the offspring of God, with His law written in their hearts, led all their best emperors and magistrates to leave themselves open to their complaints and distresses. I am inclined to believe that this knowledge of God, and especially the solemn and public recognition of Him by the government of the country every year,—an act of reverence and worship not even approached by any other nation on the face of the earth,—goes far to explain the duration of this nation, while other idolatrous empires of greater brilliancy have perished."

All this may be quite true, and yet the history and the present state of the Chinese show the utter insufficiency of their conception of God, of His relation to men and of their own to Him. I have tried to show both the bright and the dark sides of China's religious history. The selections which I have given tell of the idolatry, the agnosticism and materialism which blended with the imperfect thoughts about God. Whatever a few of the most thoughtful of the people believed and strove for ages ago, the mass were in dense darkness and superstition, and it is just the same to-day. The religion possessed by the Chinese was, and is, sadly *deficient in motive power*. Trite maxims, however good, do little to reform or to restrain men. Wise aphorisms do little to sustain men under life's troubles, or to keep them from evil. The modern Confucianist sums up the whole duty of man in a very terse, sententious and to him perfectly satisfactory way: "Loyalty to my sovereign, reverence to my parents, kindness to my children and fidelity to my friends." Sometimes he varies it and says: "Worship Heaven and Earth, reverence your ancestors, obey the laws, follow the dictates of conscience, and you will be right here and hereafter." It is easy to teach this and insist upon it, but it is not easy *to do it*, and it is safe to say that conscience will never be constantly followed until it is reinforced by that intenser religious inspiration which alone can make the will equal to its tasks.

Some may say: "If God has not left Himself without witness in China, if the Chinese have known Him and do know Him now, surely we need not go to teach them about Him." My answer is this: "A little knowledge of God is a great blessing; a fuller, clearer knowledge is a far greater blessing. If they do not need to know any more than they know now much less do we need to read and study and pray in order that we may learn more of Him. If, with much fuller knowledge and clearer light of God, we still need to go on preaching and worshipping together to maintain and strengthen our faith and hope and courage, much more do the Chinese need to be led and taught and encouraged and helped by us."

All nations are God's children, destined to help each other in spiritual no less than in material things. "He that knoweth to do good and doeth it not to him it is sin," whether it concerns those near to us or those in the Far East. The vigorous and unsuccessful inquiries of Chwang Tsz and Chu Fu-tsz, the earnest search for rest of spirit by many members of the Secret Sects, the toilsome devotions and prolonged self-denial of thousands who every year go on weary pilgrimage to the celebrated shrines in various parts of the land, all tell us of a great craving, which, if we can, we ought to satisfy at once.

Why Theism developed so slowly and achieved so little in China I cannot tell. Doubtless one reason was its isolation. Dreary desert wastes, high mountain ranges and a dangerous sea all tended to prevent frequent intercourse with other nations; and so China, like Moab, "settled on her lees" and remained unstirred by the great thoughts which gave life and energy and hope to the West. But whatever the causes of China's deficiency may be the fact is incontrovertible and calls for our attention. Would it not be certain to bring untold blessings to the millions of China if we could send them such reasonable and inspiring teaching about our God and Father as a modern writer has given in the following passage:—

"What does it mean this Fatherhood of God? It means that the Unseen Power behind the Universe, the Omnipotent, the Everlasting; the Energy by which all the hosts of worlds arise and have their being, that flashes in the shaft of light, that moves through the storm and pulses in the sunshine; the Living Energy by which, myriad-fold, life arises on this earth of ours, by which life struggles from the dim sensation of the mollusc or crustacean up into the regal faculty of man; the one Power upon which all science strikes and can know no more, which philosophy finds behind all phenomena and calls by names that are strange and cold, before which all religion trembles with unutterable awe—it means that this Universal, Everlasting, All-energizing Power, to which there is no small and great, which thrills in the petal of a flower no less than it sends its currents down the orbits of the vastest suns—it means that this Power, Supreme, All-controlling, Unescapable, is not dead, but lives; is not a Terror, but a Love ineffable; is not a far-off Sovereign, inaccessible, implacable, but the Father of my spirit and of yours, caring for us, tending us, loving us, protecting us, listening to the faintest whisper of our hearts, answering with celestial love each cry of our sorrow or our need. He is not far off, but here. He is not long ago, but now. He is not in his exaltation out of touch with our weakness, but his everlasting strength bends over us with an understanding sympathy, closer, dearer, holier, more healing,

than the love of any friend on earth. It means that on the purity of our hearts alone depends the closeness of our communion with God, and that He will help us to make pure our hearts. It means that nothing can ever come between Him and his human child; that even sin cannot hide us from Him or alienate his love; that though a mother forget her child, He can forget us never; that whenever the prodigal, with a cry of sorrow, stretches forth his hands to the Father, and yearns to be reconciled with Him, the Father is ready always and receives him with the healing mercy of his love.

"Do you call this vague? ask the prodigal who has been received back to his Father's house if it is vague. Do you call it indefinite? Nay, but it is the statement of divine and human love, and love is not indefinite. Do you call it insufficient? Is the mother's love insufficient for the little child? His heart glows in response to the mother's smile, and in his childish troubles he flies to her for comfort. In all the experience of life, my joys, my sorrows, my upward strivings, my darkening sins, I want no other religion save the sense that my Father's love is with me through it all. Always He is our Father. Always He stoops to our prayers. Always He is ready with the inflowing of his grace and love to the open heart. And just in proportion as we trust in Him our Father and obey and love Him, will He give to us of his peace and strength, and grant it to us to bring his Kingdom nearer to the hearts of men."

Such teaching as this would regenerate China and make God's saving health known throughout the nation.

The Best Results and the Best Methods.

BY REV. J. N. B. SMITH, D.D.

THE success which has so far attended the Rev. Gilbert Reid in his attempts to carry out his plans for the prosecution of his Mission to the Higher Classes in China, is such as to justify the conclusion that he has a "call" to do this work, the necessity of which few care to deny. But neither do his arguments, nor his success prove that his mission is "seeking the best results by using the best agencies."

The principle that we are to utilize and honor the best agencies (or agents) in carrying on the Lord's work, is not contrary to the principle that we are to imitate the example and spirit of the Master, for those who best imitate Christ are the best fitted to do His work; and their usefulness does not depend upon their political

or social position. Oftener than otherwise the man who shines as a servant of God in a prison cell, would give a very dull glow if he were on the judge's bench.

We are taught obedience to those in authority, for the same reason that we are taught to pray for them, "that we may lead a quiet and peaceable life in all godliness and honesty." It is just as necessary for the mandarin to believe on the Lord Jesus Christ and be saved, as it is for the beggar; and it is therefore just as necessary that he should have the Gospel preached to him. Our first duty is not to the man who may be most useful, but to the man who *needs* us most. The best tools are not made from precious gold, but from ignoble iron; and the best ores often appear the dullest.

Providing that they are converted, the baptism of a thousand outcasts is a greater cause for thankfulness than the conversion of a few Brahmins, because a thousand souls are worth more than a few; and seeing that "there is joy in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance," it would seem to follow that the lower down a man is, the more reason there is to rejoice over his salvation. Is it not best to work along the line of least resistance? Has not the experience of the merchant, as well as that of the missionary, shown that the merchants and coolies are more susceptible to the influences of the Gospel and Christian civilization, and even more capable of improvement than the mandarins and literati? The apostles were never told to seek for influential, but for worthy men; and we know that few men of influence are worthy to receive the servants of the Lord, because they are strangers to His spirit. There is no necessity of seeking for the unknown forces of nature; for we know the source of all power. (Matthew xxviii. 18). The power we need is not natural, but *super-natural*, and in the distribution of this power God is no respecter of persons; but "giveth His grace to the lowly." The climax in Christ's description of His own ministry is, "The poor have the Gospel preached to them," and we cannot do better than follow His example.

The best that can be said of the material progress of this age is that it is the fruit of Christianity, for unless it is so the end of all these things is death. It may be that God means for men to subdue the earth by learning to control it through mastering all the laws of the material universe and making them subservient to their will, and it may be that the end of all material progress will be a mighty catastrophe, out of which shall arise "new heavens and a new earth wherein dwelleth righteousness." Is it not the case, however, that the men who have contributed most to the material progress of the world, have been men who have had to win their way against the

opposition and hatred of influential and powerful men? and is not the final conquest of the earth to be obtained, not by force of arms or by any art of man's device, but by laying hold on God and renewing in man the image of God which was lost or disfigured by the fall?

Many good Christian men look upon the monopolies of these days as more of a curse than a blessing, and with reason. Would it not be better for the mercantile community, and for the world at large, if there were more of a chance for the man of small capital and moderate ability? Would not the world be better if there were a more even distribution of wealth? The fact that the influential men of the world are so bent on aggrandizement of self or party unfits them for use as Christian workers, for the Christian grows on what he gives, not on what he gets. Men who are so busy heaping up wealth on earth, have little time left to lay up treasure in heaven.

It is not true then that the men of the greatest influence have accomplished the most for the benefit of the world—that is, if by influence be meant high rank or office. A few of the benefactors of mankind have been “born in the purple;” but the great majority have risen from the “masses;” the qualities of mind and character which won for them the esteem of their fellow-men and gave them their power and influence, are the birthright of no class or race of men, and are as likely to be found in the hovel as in the palace.

In regard to the spiritual enlightenment of men we have the Word of God for it; “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty and the base things of the world, and things which are despised hath God chosen, and things which are not, to bring to nought the things that are; that no flesh should glory in his presence.”

The reason that so few men of influence do so little good in the world is that they are not fitted by nature, training, or environment to exercise those graces of humility and absolute dependence upon God, which mark the true and successful servant of God; and they are prone to put altogether too much reliance upon human force and wisdom to persuade men to enter the kingdom; being, too often, entirely ignorant of the compelling power of self-sacrificing love.

We do want to secure the aid of the men of the greatest influence—at the court of heaven, men who have faith in prayer and power with God; we do want to lay hold on the greatest power, or rather we want the mighty power of the Holy Spirit to lay hold on us; that so we may become men of influence with God and power with men.

Christianity has been carrying on its warfare with the sin and evil of the world with a degree of success that disproves the assertion that the best Christians content themselves with deeds of charity without considering the best agencies. They have ever tried to use the best agencies, that is, those that the Lord has given and approved. It may be that the preacher does not preach a Gospel that commends itself to the hard sense of the business men ; but, is it not because the business man's methods and life are contrary to the Gospel ? Men who spend six days in trying to get all that they can out of others, are not in a proper frame of mind, when the seventh day breaks in upon their selfish schemes, to listen with either patience or profit to the messenger of the Savior who taught that "It is more blessed to give than to receive." It is to be lamented that any preacher should try to please any class of men, or preach anything except the Gospel of the Lord Jesus Christ, for there is not in the whole realm of history a grander life, a more inspiring example, or a nobler death than his. The reason that there are more women than men in the Churches, is because they have larger investments in the bank of heaven. There may be effeminate preachers, but such do not attract the women, who too often find that the men to whom they have given their hearts, because they thought they saw in them their ideals of strong and noble manhood, are weak ignoble failures, and so they turn for consolation to the one true, pure, strong and noble Man, who alone can be trusted in any and every emergency. An effeminate man has no attractions for a true woman ; the weaker she is, and the more she feels her need of a strong arm to lean upon, the greater is her admiration of strong men ; her judgment may be at fault, but her heart goes out to the man whom she believes to be strong, noble and worthy of her trust.

The insinuation that Christians or Christian ministers delight in dragging down, or kicking down any man, is totally unwarranted ; no other class of men have done so much to lift mankind up out of the depths of sin and ignorance as the Christian ministers. Although it is the fashion of certain so-called reformers to decry their usefulness, these same reformers are very ready to avail themselves of the services and influence of the ministers they affect to despise ; and it ill becomes anyone who is appealing to the Christian community to support and countenance his enterprises, to belittle their efforts, and deride their influence.

There are too many men who take their religious ideas second-hand, and there is no doubt that they sneer at Christianity, because they are contented to accept the shallow reasoning of some noisy infidel, and do not take time to examine the merits of the

question for themselves. Christian ministers do not ask men to take their message on their own say so, though they "speak as the oracles of God." They appeal to the conscience of each man to answer for himself. They have been beseeching men all along to "bring forth deeds that will make others happier and better," and they are not to blame that their hearers are not noble enough to appreciate the example of Christ, nor strong enough to follow it. The greatest fault that can be found with Christian ministers is that some of them assume that there is something essentially good in human nature, whereas experience confirms the teaching of Scripture that the heart of man is "deceitful above all things, and desperately wicked." This explains, as nothing else can explain, the attitude of indifference and hostility of the men of the world toward Christianity.

Christianity, beginning among the despised Jews and outcasts of the Roman Empire, leavened the lower strata of society, "turned the world upside down," and maintained its position as a saving and spiritual power so long as it was opposed by the civil authorities. It has ever lost in spiritual force more than it has gained by its alliance with civil power and authority.

The work of the early missionaries to Northern Europe was a splendid preparation for the Protestant Reformation; and it is well perhaps that they began among the "higher" classes, for if they had begun with the lower, the probability is that there would never have been such men as Wickliff, Huss, Luther, Calvin and a host of others. Was not the Reformation the revolt of the "masses" against the ruinous alliance of Christianity with the civil authorities by the "higher" classes and the consequent "spiritual wickedness in high places"? There is no doubt of the devotion, zeal and worldly wisdom of Francis Xavier and Matthew Ricci, but their success as spiritual benefactors of the Chinese has not proved such as to persuade us to follow their methods.

We are told to make "friends of the mammon of unrighteousness," and we do well to forestall the hostility and opposition of those in authority by acknowledging their just claims. We do well too to secure the co-operation of every worthy man, whom we can lead to follow us as we follow the Lord; but we need to exercise great wisdom, lest men of influence lead us farther than we lead them.

When we come to speak of the men who are to be chosen as missionaries we need to remember that the work is the Lord's, not ours, and that He is the one to choose His servants. No one can be successful as a missionary unless he is called of God; and the same thing is true as regards native ministers. There is great need

for men of strong faith full of the Holy Ghost to carry on the work. Let us ask God to send them, or raise them up from among the Chinese.

China will never be converted by men of influence in civil matters, nor by men of learning and ability alone, however great they may be; the only power that can regenerate and save China is the power of the Holy Spirit. The men who are to be used in this work must live very close to the source of all power, and be filled to overflowing with the Holy Spirit. There is not, there cannot be, a greater cause than the First Cause; there can be no greater power than that of the Infinite God, and those who trust most to Him will accomplish the most, no matter whether they come from the lowest or the highest of the people. It is only by following spiritual lines that we can expect to accomplish spiritual results.

It is because the present system of Chinese civilization and education is a failure that we have come to preach the Gospel to the Chinese, and we might well point to their system as an illustration of the folly of ever trying to elevate and improve a nation by working from the "higher" classes. There is a potential energy in China, which is just as inherent in the industrious coolie as in the indolent scholar; but not till this potency has been touched by the Divine life, can it be utilized as an agency for the conversion of China.

The power that makes for righteousness is not natural, but spiritual, and flows directly from the Father to each of His loving, faithful children. The energy, love, wisdom, truth and grace of God were incarnated in the Son of Man, and they may be manifested by His people, but the rest of the world lieth in wickedness; this is a sad and lamentable fact, but it is a fact nevertheless, and we cannot ignore it if we would.

Christianity is the great leveller. He putteth down the mighty from their seats and exalteth those of low degree. The Gospel lays hold on the lowest and lifts him up till he is the peer of the highest. It hurls the highest from his seat and humbles him into the dust. There is no hope for the beggar till he sees that he can, and must be lifted up to sit in heavenly places; there is no hope for the ruler till he sees that he must be born again. The only influence that can bless and elevate the peasant or the king is that which comes from God, "who giveth to all men liberally and upbraideth not."

It is not the purpose of the writer to oppose the mission of Mr. Reid, but to call attention to the fallacy of the reasoning by which he supports his position. Mr. Reid has given the best evidence in his power as to the soundness of his conviction that the mission on which he is engaged is his God-given duty. All honor

to him for his adhesion to his duty as he understands it! but he is not the first or only man who has attempted to maintain a true position by fallacious reasoning. So long as any man seeks prayerfully to know, and faithfully to do the will of the Lord, he may safely trust that the Holy Spirit will guide him in the use of the best means to do his God-appointed work. But as no two of us has the same work to do, it follows that no two of us will be able to use the same means. There is need for the mission to the higher classes, not because they can or will do more for the evangelization of China than the coolies, but because they are sinners and need the Savior just as much as the rest of the people, and there is no doubt that it needs special effort and special talents to reach them. Whoever attempts to maintain his position and work as a missionary or minister of the Gospel, by any argument which ignores the great end of our mission,—the salvation of souls, or who seeks to *use*, rather than to save other men, makes a mistake. Therefore we say that if Mr. Reid is seeking to save the higher classes of China from their sins, he is doing a noble and necessary work, for they certainly need the Gospel; but if he expects they will do more for the evangelization of China than the "masses," or if he is seeking to influence these men, with the hope that he or any other man will be able to use them in carrying on the evangelization of China, he is doomed to disappointment.

We are all anxious to find and use the best agencies in carrying on our work, and it is natural to think that if we could only succeed in influencing those in authority that we will be greatly helped in our work of reaching those who are accustomed to look to their rulers as guides, and it would seem that if we could only have the assistance instead of the opposition of this class that our work would advance with increased rapidity. If these men have so much influence in the temporal affairs of the people why not seek for their assistance in spiritual matters? The answer to this is that it is our duty to preach the Gospel to all men, so that they may have an opportunity to accept of salvation, and that God is the only one who has the authority to call men to work for Him, and that He is no respecter of persons. Foreign missions are suffering to-day from the attempts of the missionaries to call men to preach the Gospel, and there can hardly be a worse mistake than to seek to win any man or class of men with a view of utilizing their services, on the assumption that they are *naturally* better than other men. All have sinned, and come short of the glory of God. It is true that God sometimes uses the great ones of the earth as His servants, but the example of Christ and His disciples, shows that we are wise in preaching the Gospel to the poor, and in seeking among the lowly for those

who are best fitted for the work of preaching the Gospel of Him who took upon him the form of a servant, because it is easier for the poor and lowly to follow his example of self-abasement. The trouble with the great ones of the earth is that they are not willing to be the servants of all, and until some power lays hold on the so-called higher classes, and brings them down to the level of servants they will be useless as ministers of the Lord Jesus.

The only power that can convert and save the Chinese as a nation or as individuals is the Holy Spirit, and He cannot dwell with a proud heart. We know to our own cost how much our usefulness is hampered by the pride and self-sufficiency which prevent the full indwelling of the Holy Spirit. We often wonder at the greater success of some brother whose mental inferiority he himself readily admits. Our experience teaches, or should teach us that the best agency to be used in the conversion of China, is a meek and lowly spirit, and the sooner we fall down and confess our sins of pride and presumption, and acknowledge that we, and all men, are nothing, and God is everything, the sooner will China be really awake.


Our success as missionaries does not depend upon our methods, but upon our spirits. Let us take our places in the ranks of the army of God, marching where and when He directs, whether it be in the van or as rear guard: let us be ready when the order comes to join in the mighty shout which is to bring down the walls of this Jericho, and then let us go up straight before us and take the city. We want the best agents rather than agencies; the agents we want are men and women full of faith and the Holy Ghost, and they will be found when God wants them. Let us seek for ourselves the fullness of the Holy Spirit, that so we may be an example to the flock, and be able to resist the influence of those who may attempt, to turn us aside from the faith or try to persuade us to trust in an arm of flesh, rather than in the power of the Almighty who works not by might nor by power, but by His Spirit.

*A Sketch of Ninety Years' Missionary Work in China.**

II.

Forty Years' Progress.

BY REV. A. P. PARKER, D.D.

 F all the wonderful facts in the history of the human race nothing is more wonderful than the providence of God as shown in the preservation of the Chinese during a period of more than four thousand years. The raising up of the sages Yao and Shun, Chow Kung, Confucius, Mencius and others, to teach the

* Addresses delivered at a Conference of the Southern Presbyterian Mission.

people the principles of morality and good government; the preservation of the empire from going to pieces during the feudal ages under the nominal reign of the Chow Dynasty; the union of the warring states into one government under Ching Sh-hwang; the progress toward solidity and settled government under the Han; the flourishing of invention and the arts under the long reign of the Tang and of literature under the Sung; the deliverance of the people from the barbarian Mongols under the Yuen; the raising up of such rulers as Han Kao-tsu, and Tang Tai-tsu, and Kang Hsi, and Kien Lung, and many others, to govern the state in wisdom and justice and lead the people in the right way; and lastly the bringing of the country into contact with Western Christian civilization. . . . all these events, and many others that might be mentioned, show that God's hand has been guiding the destinies of this great people, and that He has preserved them in this wonderful manner, because He has yet some great purpose to accomplish in the world through their instrumentality.

The most important period, perhaps, in the whole history of the country, is the last forty years. The events of these forty years have affected the country more profoundly, and greater progress has been made along all the lines of real and lasting benefit than in any hundred years of the nation's existence. Indeed we may go farther and say that each of these forty years may well stand for every hundred years of the four millenniums of the nation's history, both as regards what has already been done and in their bearing on the future destiny of the people.

Let us then note briefly some of the principal events of these forty years that show God's providence over the people and the lessons He has been teaching us and them in regard to their destiny. Some of these events are political, some are commercial and some more distinctly religious in their origin and tendency. But they must all be regarded as under the hand of our God, who ruleth among the nations of the earth, and nowhere more strikingly than in China, so that all these events have a relation, more or less intimate, to the great missionary enterprise in which we are all engaged.

The speaker who preceded me has ably summed up the progress of missionary work for the first fifty of the ninety years since Protestant missions were begun in China. I shall therefore briefly call your attention to some of the more important events of the last forty years. Any adequate view of the missionary enterprise must take in the whole range of influences and forces—political, commercial, educational, medical, religious—that have come from foreign countries to affect the destiny of the Chinese and guide them in the upward path of progress.

In recalling the history of these forty years I find that among the many events, great and small, that have more or less affected the country during that time, there are some twenty whose influence on the fortunes of the country, have been marked and lasting.

I will name them in order and then refer briefly to some of the more prominent, as it will be impossible within the limits assigned me to discuss in detail even a half of them :—

1. The Treaty of Tientsin	...	...	...	1858
2. End of the Taiping Rebellion	...	...	...	1864
3. Founding of the China Inland Mission	...	...	...	1867
4. Founding of the Southern Presbyterian	...	...	...	1867
5. The Burlingame Treaty	...	...	...	1868
6. The Tientsin Massacre	...	...	...	1870
7. The Murder of Margary	...	...	...	1875
8. The Woosung Railway	...	...	...	1875
9. The First General Missionary Conference	...	...	...	1877
10. The Shansi Famine	...	...	...	1877
11. Chung How and the Russian Treaty	...	...	...	1881
12. The French War	...	...	...	1884
13. The Telegraph	...	...	...	1885
14. Mathematics in the Government Examinations	...	...	...	1887
15. The Chungking Riots	...	...	...	1887
16. Second Missionary Conference	...	...	...	1890
17. Riots along the Yang-tse Valley	...	...	...	1891
18. The Japan War	...	...	...	1894
19. The Kucheng Massacre and Sz-chuen Riots	...	...	...	1895
20. Li Hung-chang's Visit to Europe	...	...	...	1896

Besides which we note the entrance of several new missionary organizations into China to join in the great work of evangelization. Every one of these events has had a bearing, more or less important, on the great missionary propaganda which is the culmination, the flower and fruit of all the influences for good from foreign countries which, in the providence of God, have been brought to bear upon the destinies of this empire.

The Treaty of Tientsin was a remarkable epoch in the history of China. Made at Tientsin in 1858, at the conclusion of the "Arrow War," it was to have been ratified in Peking the following year. But the Chinese did not keep faith with the English and French ambassadors, as they did not want the detested barbarian to set foot within the sacred precincts of their capital. It became necessary, therefore, for the allied powers to attack the forts at Taku in an attempt to force their way to Peking. But a terrible defeat of the foreign forces was the result, and the allies were forced to retire and prepare for a renewal of the war. In 1860, therefore,

a strong military expedition was sent out by the English and French governments, which captured the Taku Forts, and subsequently fought its way to Peking, where the treaty was finally ratified.

Three distinct gains for the missionary cause were secured by this treaty. 1. Several new ports were opened to foreign residence, and thus to missionary effort. 2. The restrictions against foreigners traveling in the interior were set aside. Previous to that time no foreigner was allowed by treaty to go beyond a radius of thirty miles from a treaty port. After that time all such restrictions were removed, and foreigners were permitted to travel wherever they pleased under a passport. 3. The most important gain was the Toleration Clause, in which Christianity was acknowledged to be a system of teaching that is beneficial to the people, and all professing Christians were henceforth to be protected by the officials in their persons and property.

As Dr. S. Wells Williams well says, "This treaty was a waymark in the path of human progress, and he who is unwilling to acknowledge the overruling hand of God in this remarkable meeting of the nations, would find it very difficult to acknowledge it anywhere in human history.

The Taiping Rebellion came to an end in 1864. For fifteen years it had carried fire and sword through nine of the richest provinces of the empire; twenty millions of human beings had perished miserably in its all-devouring march over the land; and the country had been brought to the very verge of ruin. Only by the timely intervention of foreigners was the dynasty saved from utter overthrow and the country preserved from disintegration.

The general effect of the Taiping Rebellion on the missionary cause was undoubtedly bad, in that it filled the minds of the people with suspicion and dread of any system of teaching that bore any resemblance, even in name, to the absurd, and, at the same time, ruinous, teachings of the Taiping leader. One lesson has, however, been learned from it, a lesson that the Christian Church has already learned amid the fires of persecution in the lands of the West, viz., that a false and formal system of so-called Christianity, maintained by the secular power, is worse than none. Heathenism with toleration is better than a spurious Christianity forced on the people at the point of the sword.

One of the most important events in the history of missions in China during the last forty years is, without doubt, the founding of the China Inland Mission. From small beginnings this Mission has grown until it now spreads all over the empire, and all but two of the eighteen provinces are occupied by its 720 missionaries. Mr. Stevenson told me recently that they had had an average of

seventy-one new missionaries to join them in each of the last three years. Surely we may well exclaim, "What hath God wrought!"

I am sure we all join to-night in hearty congratulations to our brethren of the Southern Presbyterian Mission, which, founded in 1867, has grown to such goodly proportions as we now see, having nearly seventy workers in this field, and occupying some fifteen stations where missionaries reside, besides a number of out-stations. We sincerely wish them God-speed in their part of the great work of winning China for Christ.

In 1870 occurred the terrible Tientsin massacre, in which some twenty-two foreigners, the most of whom were Roman Catholic Sisters of Charity, were brutally done to death by an infuriated mob. The story of the causes which led to the outbreak is too long to relate here. It may be read in Williams' *Middle Kingdom*, Boulger's *History of China* and other books of the day. Suffice it to say that the forcible occupation of a certain temple by the French Consul and the offering of money by the Catholic Sisters for orphan children which led to many undoubted cases of kidnapping, caused wide-spread irritation and suspicion among the people, which under the weak and vacillating management of the Taotai, Chung Hou, and the rash and overbearing manner of the French Consul, culminated in the most furious and destructive riot that has ever occurred in China. Of course the Chinese government had to pay a heavy bill of damages and make ample apology to the French government for such a wanton attack on its people. War would almost certainly have followed the outbreak had it not been that France was just at that time engaged in a life and death struggle with Germany.

One of the most important lessons taught by this event is that some of the methods of work peculiar to the Roman Catholics are ill-advised, and should not be copied by Protestant missionaries. The opening of foundling asylums and the payment of money for cast-away children, and the secrecy with which everything is done in Roman Catholic establishments, all tend to unnecessarily excite the suspicion and hatred of the people, and are a constant source of danger to all concerned.

The treacherous murder of Augustus Raymond Margary in February, 1875, near the south-western boundary of the province of Yunnan, caused a serious rupture in the relations between England and China, and would no doubt have led to war but for the moderation and good sense of Sir Thomas Wade. He did, indeed, haul down his flag at the British Legation and leave Peking. But the Chinese government fearing the consequences of a break with England, hastened to offer terms of settlement, and a final agreement was reached at

Chefoo, after prolonged negotiations, by which ample apology was made, an indemnity was paid and the persons immediately concerned in the murder were punished.

It would probably have been a fine stroke of policy, as Dr. Martin suggests in "A Cycle of Cathay," for English to have seized Chefoo and established a colony there, as had been done at Hongkong. This would have prevented the Japanese war and the predominant influence of Russia in Chinese affairs that we now see.

The first General Missionary Conference, held in May, 1877, was an occasion long to be remembered. One hundred and twenty-six missionaries of every denomination and nationality working in China, met together for four days to discuss the various phases of missionary work and the problems growing out of them. It was a time of spiritual refreshing and uplift. I had been in China only two years, and, like many others similarly situated, I was in a position to be greatly helped by such a meeting. The papers and speeches of such men as Drs. Nelson, Talmage, Williamson and Carstairs Douglas, were an inspiration. These noble men have all passed to their reward, and their works do follow them. The words of many others who still work "in the living present" were a stimulus to many that will last for a life time.

At that time there were about fourteen thousand Protestant Christians in China and a band of missionary workers—men and women—about 400 strong. The last echoes of the "Term Question" were just dying away; only one slight jar in the proceedings of the conference being caused by Dr. Legge's reference to it in his paper on "Confucianism in its Relation to Christianity." Christian unity of the most real kind was the ruling spirit of the occasion, and the missionaries left the meeting with a stronger feeling of oneness of aim and work than they had ever felt before.

In the great famine that ravaged the province of Shansi in 1877-78 the number of people that perished from starvation, has been variously estimated at from nine and one-half to thirteen millions. There was plenty of grain in other parts of the country, but it could not be got to the starving people for lack of transportation facilities. The donkeys that were used to carry the grain over the mountains for a distance of three hundred miles, could scarcely carry more than enough for their own food on the way. Great piles of rice, taken up from the south, lay rotting on the wharf at Tientsin, while over the mountains, three or four hundred miles away, the people were starving to death for want of it.

Four hundred thousand taels were contributed by foreigners in China and in Europe and America for the relief of the famine, and sixty-nine foreigners were engaged in distributing it. The Chinese

government distributed some two million taels at the same time. Four foreigners—Messrs. Hall, Hodges, Broomdale and Whiting—lost their lives from famine fever while carrying on the work of relief. But although their loss was deeply felt by the missionary community, yet they did not die in vain. The people who at first refused to receive the relief offered by the foreigners, soon came in flocks to get the dole of grain or money that would save them from death, and after the fruitful rains had come and the terrible famine was over, the hearts of the people were turned to the missionaries as never before. The great success of the Gospel in those regions, since that time, is to be attributed largely, under God, to the work of famine relief as carried on by the missionaries during those terrible months. Although the people suffered, yet God in mercy brought great blessing out of the calamity.

In 1887 the Emperor of China issued a decree admitting Western mathematics to the government examinations. The immediate effect of this was to send more boys and young men to our mission schools to learn mathematics. The results up to date, so far as the government is concerned are, it is true, not very large, nor very encouraging. This is chiefly because there were no men qualified to examine the candidates that might present themselves, and also because mathematics alone, as a subject for study and examination, cannot be of much use to any one. It is in fact only one part of a great educational system, embracing all kinds of science and general knowledge, and of course when taken out of its place in the system, its value is rendered almost nil. But it was one step in the path of progress that the Chinese were bound to take, and as was to be expected other steps have followed, and we may expect soon to see the whole system of education in China revolutionized, and missionary teachers and educators are going to do the most of the work of guiding that revolution when it comes.

A number of riots have occurred during the last ten years which, while not equal to the Tientsin massacre in the number of foreign lives destroyed, yet have shown a most determined, nay, furious effort to drive the missionaries out of the country. Beginning with the Chungking riot in 1887, and culminating in the Kucheng massacre in 1895, these outbreaks have shown one or more characteristics that are common to them all. In the first place, in every case, without a single exception, the Chinese officials aided and abetted these lawless attacks on the lives and property of foreigners, and the Peking government, if not directly promoting the riots, at least knew of and connived at them. These outbreaks have also been characterized in common by the utter failure of their object in every instance. Instead of the foreign missionaries being driven out

permanently from any given place, they have come back in greater numbers and have gained a stronger hold upon the country and upon the people than ever before. Truly the blood of the martyrs is the seed of the Church. This is shown most wonderfully in the case of the Kucheng massacre. For within less than two years after the horrible butchery had taken place more than twenty thousand persons had applied for baptism from among the people of the province of Fuhkien, where Kucheng is situated.

One of the most important lessons that the missionaries have learned from these riots is God's wonderful providence over His people amid the storm and stress of howling mobs and burning houses and murderous swords. God takes care of His workers as well all of His work.

The great Missionary Conference of 1890 was perhaps one of the most remarkable missionary gatherings of the century. Four hundred and forty-six of the thirteen hundred missionaries in China, of every denomination and nationality, and of every variety and shade of belief and opinion, met together in the utmost harmony and goodwill to talk over the great question of how best to bring the Gospel to this people. Many papers were read, many speeches were made, and many and valiant views were expressed on the various phases of this great question, the general effect of which was a stronger knitting of the bonds of union among the workers, a clearer view of the work to be done, a great stimulus to consecration and zeal and a mighty impetus given to the work in all its branches.

The statistics gathered for the Conference showed, among many other encouraging facts, that there were about thirty-eight thousand Protestant Christians in China at that time, some 17,000 pupils in our schools; and that 368,000 patients had been treated in the various mission hospitals and dispensaries during the previous year.

The war with Japan in 1894-95 has perhaps had a more profound influence on the Chinese government and people than almost any other event that has happened in these forty years. But as Dr. Allen has already referred to it in a paper read at a previous meeting I need not enlarge upon it here.

In conclusion, let us sum up the results of the forty years—take stock of the progress we have made in this memorable period.

1. The country has been opened to missionary work as never before. At the beginning of these forty years less than one hundred missionaries occupied the five treaty ports that had been opened to foreign residence at the conclusion of the Opium War in 1843. Now nearly three thousand foreign missionaries, assisted by a strong corps of native helpers, are scattered all over the eighteen provinces

and Manchuria and Mongolia, and they go everywhere preaching the Word. The battle for the right to reside in the interior and to buy land and own property everywhere, has been fought and gained, and foreign missionaries may now live wherever they please in the country.

2. Twenty-four ports along the coast and up the Yang-tse River have been opened to foreign commerce, and the foreign import and export trade with China has grown to more than Tls. 500,000,000 per annum.

3. Railways are being built, mines are being opened and factories put into operation, so that the resources of the country may be developed and the condition of the people improved, thus bringing in the material as well as the spiritual benefits of Christianity.

4. Great progress has been made in education and the dissemination of Western scientific literature and general knowledge. This is shown (1) In the establishment of large and flourishing schools and colleges for teaching the English language, mathematics, science and all branches of Western learning in many of the great centres of trade and population, as Peking, Tientsin, Têngchow, Tungcho, Shanghai, Soochow, Hangchow, Hankow, Foochow, Nanking, Canton, etc. (2) In the increased use of mathematical and scientific subjects in the government examinations. (3) In the large and increasing sales of educational and scientific books, as also in the rapid increase of the pirated editions of these books. (4) In the multiplication of newspapers and periodicals of various kinds.

5. Embassies have been sent to all the principal governments of the West, beginning with Kwoh Sung-tao in 1875, and ministers and consuls and other foreign officials are received on terms of equality by the Chinese.

6. The wonderful ingathering of converts in Manchuria, Shantung, Hankow and Fuhkien, has all been accomplished within these forty years. Surely the Gospel is the power of God unto salvation, even in China.

7. The number of converts to Christianity in China, has grown apace in these forty years. In 1842 there were six Christians in China; in 1853 there were 350 Christians; in 1857 about 1000; 2000 in 1865; 13,035 in 1876; 28,000 in 1886, according to statistics gathered by Dr. Gulick, then editor of the *RECORDER*; 37,287 in 1889, which was the number reported at the Missionary Conference of 1890; and the statistics gathered for the *Mission Hand-book* in 1893 showed 55,093 communicants at that date. At the same rate of increase the estimate of 80,000, as the present number of Christians in China, made in a recent issue of the *RECORDER*, is

probably correct. The educational, medical and publishing work have all prospered in like ratio during this time.

We are now nearing the top of the first hundred years of missionary work in China, and as we stop for a while upon the mountain side and take a survey of the ascent already made, we may well thank God and take courage in the hope that the last ten years of our first century may be the most glorious of all.

Educational Department.

REV. JOHN C. FERGUSON, *Editor.*

Published in the interests of the "Educational Association of China."

The World's Student Christian Federation.

BY REV. D. WILLARD LYON.

THE General Committee of the World's Student Christian Federation, composed of two representatives from each of the ten national student organizations comprising it, met at Williams-town, Massachusetts, July 7-9, 1897, for their first conference since the organization of the Federation at Wadstena, Sweden, in August, 1895. Official representatives were present from all of the student movements of the Federation, viz., the American, British, German, Scandinavian, Indian, Australasian, South African, Chinese and Japanese movements, and from the movement embracing several other mission lands. Official visiting delegates were sent by Holland, France and Switzerland. The chairman of the conference was a Japanese, President Ibuka, of Union College, Tokyo. Seldom, if ever, has an Oriental Christian presided over a world's conference of any kind. President Ibuka proved to be not only a most efficient presiding officer, but a most valuable aid in the discussion of certain delicate questions which came up before the conference.

The purpose of the conference was three-fold: (1) To obtain a survey of the entire student field of the world. In this connection very comprehensive and satisfactory reports were given from all the nations represented. (2) To have a thorough discussion of methods adapted to the development of the student movement. In the discussions most practical suggestions were made. (3) To outline a plan of aggressive work for the future. The plan contemplates the regular and thorough visitation by the Federation Committee of all the nations affiliated.

No better spot in America could have been chosen for this gathering than Williamstown, the scene of the famous "haystack meeting," where American foreign missions had its birth. One of the most impressive parts of the programme was a meeting held in the twilight on Thursday evening, July 8th, by the side of the "Haystack Monument." Short addresses were made by the Rev. Robert J. Wilder, of India, and by Mr. Luther D. Wishard, of the Foreign Department of the International Committee of Young Men's Christian Associations, recalling the historic steps between the formation of the Andover Society, of which Samuel J. Mills was the founder, and the organization of the World's Student Christian Federation, whose General Committee was then in conference assembled. As this representative group of college men looked out from that hallowed spot upon a world yet to be evangelized they repeated one after the other, solemnly each in his own tongue, the memorable words of Mills, "We can do it if we will." Then with one heart and voice they all sang, "All hail the power of Jesus' Name," "Ein feste burg ist unser Gott," "Onward Christian Soldiers," and "Blest be the Tie that binds." Then in a few moments of living prayer the Lord of the harvest was implored to send forth His labourers into His harvest, and one of the grandest and most inspiring missionary meetings ever held came to a close.

While the formal sessions of this conference were held in Williamstown, in reality the meeting began at Northfield in the days just preceding. All the delegates to the Federation gathering were present at the earlier and larger meeting where over 600 students were assembled, chiefly from the different parts of America, but representing in all 27 different races and nations. In impressiveness and in far reaching effects this year's gathering was second to none that have been held in that beautiful valley, unless it be the memorable one on the other side of the river at Mt. Hermon in 1886, when the Student Volunteer Movement came into existence. A more vivid and doubtless a truer missionary impression was made upon the students as a whole than at any previous Northfield meeting. Not the least of all the impressions was that made in behalf of China by our own delegate, Mr. Ding.

A few extracts from the report of Mr. Mott, as General Secretary of the Federation, which he presented at the Williamstown meeting, will be of interest to the readers of the RECORDER. He says:—

"We have been occupied during the larger part of the two years which have elapsed since the formation of the World's Student Christian Federation in making a tour of the world under

its auspices. Over 60,000 miles were traversed, or considerably more than twice the distance around the world. Work has been carried on in twenty-four different countries and in one hundred and forty-four universities and colleges. My work as General Secretary of the Federation may be outlined as follows :—

1. "Seventy Student Christian Associations or Unions have been organized, not counting the reorganizing of a number of other societies. In organizing these societies we have sought in each case to adapt their structures and methods to the conditions of the country in which we were working at the time. Encouraging reports have been received with reference to the work of nearly all these new organizations.

2. "We have helped to organize five national student Christian movements, namely: The Intercollegiate Young Men's Christian Association of India and Ceylon, the Student Volunteer Movement of India and Ceylon, the Australasian Student Christian Union, the College Young Men's Christian Association of China, and the Student Young Men's Christian Association of Japan. In these movements are to be found practically all of the seventy associations which were established. Our work of organization, therefore, has been not so much that of enlarging existing movements as that of forming new movements.

3. "We have appointed corresponding members of the General Committee for France, Italy, Switzerland, Austria, Hungary, Bulgaria, Turkey in Europe, Greece, Syria, Egypt and the Hawaiian Islands.

4. "We have devoted considerable time to gathering information concerning the moral and religious life of students in different countries and also concerning organized Christian work among them.

5. "Large portions of our time have been devoted to conferences and conventions. Along the pathway of the tour we rendered service at twenty-one student gatherings. These were attended by over 5500 delegates, of whom fully 3300 were students and teachers representing 308 institutions of higher learning. The rest of the delegates were missionaries and other Christian workers. These gatherings enabled us to touch the very springs of student life of many countries and races. They furnished favorable conditions for the inauguration of movements of a far reaching spiritual character. They were occasions of marked displays of the power of the Holy Spirit.

"The developments in recent years in connection with the Christian student movements throughout the world have been simply marvelous. To lend wings to our faith as to what we may expect in the future let us recall a few facts showing the progress achieved in

the last ten years under the leadership of God's Spirit. Ten years ago there were only three intercollegiate Christian movements; now there are no less than nineteen. Then there were three national secretaries devoting their time to developing student movements; now there are twenty-seven, not counting some who are under appointment. Then there were only three pamphlets and one periodical bearing on Christian work among students; now there are seventy-five pamphlets and eight periodicals. Then there had been held but one student summer school attended by 250 delegates; within the past there have been twenty-seven student conventions with over 4000 delegates. Then the students of each country were absolutely ignorant concerning the religious life of the students of other lands; now the members of Christian associations in the most isolated colleges of China know more about organized Christian work among the students of Europe than the students of England knew about the Christian life in the Universities of Ireland ten years ago. Then Christian societies of students were entirely isolated from similar societies in all other lands; now we have the World's Student Christian Federation which unites Christian societies of over eight hundred universities and colleges scattered throughout all continents of the world, and which has brought together in convention from the ends of the earth representatives of twenty-seven nations and races. Then there were missionary fires burning in a very few colleges; we now witness the inspiring and unprecedented spectacle of a world-wide student missionary uprising to evangelize the whole world in this generation. Then there were but a few scattered Bible classes and comparatively little private Bible study among students; now there are Bible classes or circles in nearly every one of the eight hundred institutions in the Federation having in them over 15,000 members, of whom probably 3000 keep the morning watch. Permanent and progressive courses of study being elaborated and hundreds of student teachers are being trained from year to year. Then there were comparatively few college revivals; now we hear of spiritual awakenings in scores of student centres in all parts of the world, and the Christward movement among educated men is increasing in volume every year. There never has been a time in the history of the world when such large numbers of students were acknowledging their allegiance to Jesus Christ as Saviour and Lord. If so much has been done before the Federation has fairly begun its work what may we not expect in the next ten years if we are true to our opportunity, and preserve the unity of the Spirit, and walk humbly with our God?"

Notes and Items.

National Committee of the College Young Men's Christian Association of China.

THIS Committee met at the residence of Rev. A. P. Parker, D.D., Sept. 30th, at 3.30 p.m., and continued in session for two days. The following members were present: A. P. Parker, W. Banister, F. L. H. Pott, J. C. Ferguson, Chên Wei-chêng, J. A. Stooke acting as proxy for Yü Tsz-shêng, Hsieh Tsz-hsi, Shên Tsai-shêng and D. Willard Lyon. The Report of the Executive Committee of the work that had been done during the year was read and approved. The Report of the Treasurer showed that the finances of the Association were in a satisfactory condition. The receipts included \$834 collected for a Press, \$270 from the sale of the *Intercollegian* and other publications, several donations amounting to \$320, the sum of \$300 subscribed at Foochow toward defraying the expenses of Mr. Ding Ming-wong, a gift from Mrs. J. L. Taylor of \$360 and \$188 from the sale of the Press. The total receipts were \$2,342.23. The chief items of expenditure were \$970 for the travelling expenses of Mr. Ding Ming-wong as delegate to the World's Student Christian Federation, \$275 for publications, \$300 for the printing of "The Evangelization of China," \$190 for a Press, leaving a balance on hand, at the time of meeting, \$366.05.

The Chairman of the Publication Committee, D. Z. Sheffield, submitted his Report concerning the translation of a model constitution for local associations and of the National Constitution. The Committee had also examined and passed upon the "Cycle of Prayer," the Volunteer Declaration of Purpose and Mr. Lyon's pamphlet on "The Method of Bible Study." The Report of the Committee on Volunteer Movement recommended aggressive work among the students of our colleges, urging young men to devote themselves to direct Christian work. A form of Volunteer pledge was presented, but was recommitted to the Committee for further consideration. It was recommended that a special delegate be appointed to visit all the schools in which associations have been formed in the interests of the Volunteer movement. Mr. Ding Ming-wong was elected to serve as delegate. Letters were read from Mr. John B. Mott concerning the meeting of the World's Student Christian Federation and from Mr. Ding Ming-wong concerning his trip to America. A letter was read from the International Committee which is sending out and supporting

representatives of the Young Men's Christian Association in China, defusing their relation to the National Committee. In this letter the management of the work of the Secretaries sent from America, is placed entirely under the control of the National Committee, with the exception of financial transactions involving the use of money received from America, which must be referred to the International Committee for approval. This plan of management was heartily approved, and a resolution of thanks ordered to be sent to the International Committee for conceding so much authority to the National Committee.

The resignation of Wang Shên, formerly the Chinese Secretary of Mr. Lyon, as a member of the Committee, was received and accepted. Mr. Theodore Wong, Instructor in St. John's College, was elected to fill the vacancy. The resignation of Rev. C. W. Mateer, D.D., as a member of the Translation Committee, was received and approved, and Rev. James Jackson, of Kiukiang, was elected to fill the vacancy.

The General Secretary was instructed to communicate with the American Board at Foochow that it is the opinion of the Committee that it would be very desirable for Mr. Ding Ming-wong to make a trip to all the schools in which associations have been formed during the spring of 1898 in company with Mr. Lyon. The arrangements for the trip were left with Mr. Lyon in consultation with local associations.

It was unanimously adopted as the judgment of the Committee that it is desirable that Mr. Lyon should move to Shanghai as soon as possible. It was also ordered that the International Committee be recommended to station the new Secretary, Mr. Lewis, whom they propose to send out, at Shanghai for local work, and that another Secretary be sent to Tientsin to take over the local work from Mr. Lyon. A Committee consisting of J. A. Stooke, D. W. Lyon and J. C. Ferguson was authorized to communicate with the British Association with the purpose of securing a Secretary to reside at Hongkong. Rev. W. Banister, who expects soon to return to England, was requested to present this subject personally to the British Association.

The contents, style and methods of publication of the *Intercollegian* were thoroughly discussed. Dr. W. A. P. Martin was elected Advisory Editor of the *Intercollegian* during Mr. Lyon's residence in the north. It was decided to publish an edition of 1000 copies of "The Methods of Bible Study" after it had been approved by the Translation Committee. The Translation Committee was appointed a Standing Committee on Literature, but the publication of all such literature was left in the hands of the

Executive Committee. The pamphlet of Rev. T. W. Honston concerning the Volunteer Movement, was ordered to be printed in the *Intercollegian*.

A budget of \$750 for the ensuing year, was submitted in detail, and was approved. The President, A. P. Parker, was requested to prepare a paper for the *Intercollegian*, stating the vital relation between our organization and the regular Church work; and calling attention to the danger arising from any movement among us which tends to disunion and disintegration instead of intercommunion and fellowship.

Mr. Lyon announced as the policy of the National Committee for 1897-98 the following points, which were approved by the Committee: 1. To strengthen among active members the habit of daily, personal, devotional Bible study as the secret of spiritual growth and efficiency. 2. To awaken among active members a more earnest spirit of voluntary Christian service. 3. To enlist the deeper interest of associate members in spiritual things with a view to securing more conversions among them. 4. To strengthen the intercollegiate bond. 5. To strive to establish the Association in a larger number of schools and colleges. 6. To unite in special prayer for Mr. Lyon and Mr. Ding during their trip to the various schools.

JOHN C. FERGUSON,

Recording Secretary.

Correspondence.

CONSULAR MARRIAGES.

To the Editor of

"THE CHINESE RECORDER."

Tai-an Fu, China, Aug. 13, 1897.

DEAR SIR:—I have recently felt it needful to investigate the laws regarding marriages of citizens of the United States residing in the interior of China, and if necessary to appeal for a revision in the laws so as to obviate the necessity of engaged parties taking a long and dangerous journey to a U. S. Consulate in order that the Consul could witness the marriage, but upon investigation I find that our laws have been misinterpreted, and that there is no law requiring a marriage

between citizens of the United States to be performed in the presence of the Consul, and that marriages in China are governed by the States of which the engaged parties are citizens.

I have spent some little time in this matter, having written quite a number of letters to those who execute our laws. For the information of the public I wish you would kindly publish the following two letters. In the future I will send for publication letters from State Attorneys of certain States of the Union.

Very sincerely yours,

EARLE D. SIMS.

Copy of letter written to the Secretary of the Department of State, Washington, D. C., U. S. A.

"Tai-an-Fu, China, Feb. 14th, 1897.

1. SIR: In the interests of citizens of the United States residing in the interior of China I have the honor to present to the Department a few facts regarding the difficulties attending the marriage of American citizens living in the interior of China and to beg of the Department to make such modifications in the Consular Regulations, or in their interpretation as will remedy those difficulties.

2. Under existing Regulations every United States Consul requires all American citizens living in the ports or in the interior of China, who wish to unite in marriage—no matter how distant, inconvenient, expensive and dangerous the journey—to come to the port in which the Consul resides and have the ceremony performed in his presence in order to secure his certificate and a record in his books.

3. These particular Consul Regulations were issued many years ago at the time when the few Americans in China resided in the treaty ports, but now the whole empire is opened and more of them are residing in the interior than at the treaty ports. Marriage engagements are of frequent occurrence among them, and to such, a journey to a Consulate is a serious undertaking—sometimes even an impossibility. Many of them live at a great distance in the interior, and according to Chinese modes of travel, may take from one to four months, while the expense may be several hundred dollars. Then take into consideration the filthiness and inhospitality of the people in the regions through which they must pass, how at any moment they may be met by mobs or a band of robbers and thus involve themselves, and perhaps our government, in

serious trouble. Or perhaps by contagion may take some loathsome disease, causing death, besides other things too tedious to mention, and last but not least the embarrassment to the betrothed parties in having to leave their homes and take such a journey together before their marriage contrary to all our American customs and ideas on the subject.

4. As these Consular requirements have heretofore been carried out it has been a great loss of time, money, strength and even life of American citizens.

5. Marriage ceremonies in the several States of the Union are not required to be performed in the presence of an official, and why should such a requirement be enforced in China? When it is considered that nearly all residents in the interior of China are missionaries, and that all hold passports and are registered in the Consulate to which each is subject, it will be seen that such evidence concerning the legality of the marriage as is necessary is equally ascertainable at a distance as though the ceremony were actually performed in the Consul's presence. The certificate of an ordained minister of the Gospel, known to the Consul personally or otherwise and attested by two or more witnesses, would seem to be an ample safeguard against error or fraud. Many persons would prefer such a certificate to one given by a Consul.

6. Would not a marriage between citizens of the States, where no legal impediment exists, when performed in China by a duly qualified minister of a religious denomination, before a suitable number of persons and certified to by him and by them as witnesses be held as valid in all the States of the Union? Could the Consul be instructed upon receipt of such certificate, together with the proper fixed fee, to make a registration of

same and return said certificate to the parties with the Consular statement that such record had been made, under his signature and seal, or if the Consul, after satisfying his mind that the parties were entitled to marry according to the laws of their respective States, would issue a license and make the necessary record, all the difficulties above alluded to would be obviated.

7. The Consular Regulations do not seem to be easily capable of a definite interpretation. Article XXIII, par. 383, distinctly states, 'This statute only covers marriages by persons domiciled in the District of Columbia, or in the Territories.' Par. 385 of same article gives statutes concerning citizens of the State of Massachusetts. But there appears no provision for the regulation of the marriage of citizens of any other State whatever. Are such regarded by the Federal Government as still subject to the laws of their respective States in this matter? Article XXIII, par. 286, further states that when parties come to him to be married the Consul's duty, "so far as concerns persons' domiciles in a State, is to inquire whether they are authorized to marry in such a State." This duty it would appear that the Consul could fully comply with according to suggestion (6) above.

8. A copy of this letter has been forwarded to the Consul-General at Shanghai.

9. Hoping this matter may receive the early attention of the Department and that some provision may be made for the marriage of American citizens residing in China which will obviate the necessity of a journey to a Consulate,

I have the honor to be, Sir, very respectfully,

Your obedient servant,

(Signed) EARLE D. SIMS.

To the Honorable

THE SECRETARY OF STATE,

State Department,

Washington, D.C., U.S.A.

Copy of Reply.

Department of State,
Washington, May 29, 1897.

EARLE D. SIMS, Esq.,

Gospel Mission Box,

Chinkiang, China.

SIR: Referring to your letter of February 14th last I quote for your information paragraph 420 of the Consular Regulations of 1896:—

"It is provided by statute that "Marriages in presence of any consular officer of the United States in a foreign country between persons who would be authorized to marry if residing in the District of Columbia, shall be valid to all intents and purposes, and shall have the same effect as if solemnized within the United States." R. S. Sec. 4082.

The statute does not exclude modes of solemnization other than that in the presence of a consular officer. Marriages abroad, when not in the presence of a consular officer, if otherwise valid, are not invalidated by the above statute. The statute does not authorize the consular officer to perform the ceremony, but simply prescribes the legal effect which will be given to a marriage in his presence. *In view of the exclusive authority of the States in such matters, this statute would probably not be operative outside of the District of Columbia and the Territories.*"

The provisions of this paragraph are based on law and cannot be modified by the Department.

Respectfully yours,

(Signed) THO. W. CRIDLER,

Third Assistant Secretary.

DISTRIBUTION OF LITERATURE IN NANKING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have been asked to supply your readers with a report of the distribution of Christian literature to the students at the

recent Triennial Examination held in Nanking. For several years the missionaries working in Nanking have attempted to distribute more or less literature to the students as they met for their examinations in that city, but their efforts have heretofore been attended with many difficulties which were hard to overcome, but each attempt proving more successful than the previous one gave fresh courage for the next one.

This year plans were perfected for an enlarged effort, and a Committee was appointed, representing the various Protestant missions of the city, and under their direction the work was carried on.

The three Bible Societies working in China each very kindly granted 15,000 portions of the New Testament, while "The Society for the Diffusion of Christian and General Knowledge among the Chinese" very generously placed 25,000 copies of their tracts at our disposal. "The Central China Tract Society" of Hankow giving 10,000 more, making a total of 45,000 portions of the New Testament and 35,000 Tracts, a grand total of 80,000 copies.

These were carefully made up in neat packages ready to be presented to the students as they left the Examination Halls for the third or last time.

As the day for the examination to begin drew near, and the 25,000 students from the two provinces of Kiang-su and An-huei assembled, it was very gratifying to note that the anti-foreign spirit usually so prominent on such occasions, was scarcely noticeable.

The officials having the matter in charge showed us every kindness, even permitting us to pass within the outer doors, where we could work quietly, unannoyed by the rabble of coolies without.

The students, with a very few exceptions, treated us courteously, seeming quite glad to get the books, and many were profuse in their thanks to us for them. In this way 19,000 students were reached by means of our literature, and we believe that this quiet leavening is an important factor in the spreading of the truth through this great empire, and reaching, as we thus do, the future leaders of China, the men who are so largely to mould the sentiment and direct the thought of the people, we feel that the importance of this work cannot well be overestimated, and it is with thanks to God not alone that our task has been successfully completed, but that we were permitted to share in it.

ONE OF THE COMMITTEE.

Our Book Table.

From our advertisement pages our readers will be glad to see that a new edition of Dr. Porter's "Elementary Physiology" will be ready in November. It is being printed in Peking; but copies will be sent to Shanghai to be put on sale at the Presbyterian Mission Press.

The second edition of 'Demon Possession of To-day,' by the late Dr. Nevius, contains a supplement

of nearly forty pages. The painstaking editor, Mr. Henry W. Rankin, devotes ten pages to a summary of the present state of the question discussed. This is followed by extracts from letters to the editor, relating to the book, and by the substance of thirty-five reviews of the same, some of them from leading periodicals like the *Nation*, the *London Illustrated News*, the *New York Tribune*, the *Bibliothecæ Sacra*, the *Outlook*, the *Con-*

gregationalist, etc. One of the longest is from Joseph Cook, and this is highly favorable. Three from Medical Journals are hostile.

This work has already been the means of attracting attention to its theme from new and cosmical points of view. Some explanation of these phenomena we must have for our own relief, and there are many to whom Dr. Nevius' views commend themselves as scriptural and in the highest sense rational. Whatever opinion the reader may form upon the theme treated by the late lamented author in its many complicated relations, he will not fail to appreciate the spirit in which it was undertaken and completed.

A Life for a Life and other Addresses, by Prof. Henry Drummond, with a tribute by D. L. Moody. Fleming H. Revel Co., 1897. Pp. 75.

The three addresses of which this little volume is composed were delivered at Northfield in 1893, and are now for the first time issued in permanent form. The first gives its name to the book, which is an unfortunate duplication of a popular novel. The second is 'Lessons from the Angelus,' and the third 'The Ideal Man.' Each one of them has the peculiar characteristics of Prof. Drummond's elaborations of spiritual truth, in which he was such a master, and by means of which he exerted an influence which the world will not willingly let die.

A. H. S.

Strategic Points in the World's Conquests by JOHN R. MORR, with map of his journey. Fleming H. Revell Company.

This is a small book, but worthy of a lengthy notice. On perusing it we are conscious of a revival of the impressions left on us by the author's strong personality; it is indicative of great reserve power; it is strenuous, succinct, straightforward, suggestive, with a touch of austerity in its style.

The book is the outcome and record of a lengthy tour for the promotion of Christian life and organised Christian work amongst students, and is true to its title and sub-title in emphasizing and explaining how the World's Student Christian Federation takes the whole world into its vision and plan, and, recognising the strategic importance of the colleges and universities, "seeks in all of them to make Christ King, in order that there may go forth from them hosts of young men for the spiritual conquest of the world."

Chapter I shows that if it be profitable for the Christian students of any one university or college to associate for the sake of influencing other students for Christ and sending them into the world to extend His kingdom; and if the banding together of the various Christian organizations of any one country be advisable to promote mutual helpfulness in all activities and make a deeper impression on national life, therefore it is "most advantageous to unite in a great federation the national intercollegiate movements of the whole world."

In chapter II we learn the many lines in which the spiritual force of these student movements of various lands are making themselves felt. Chapter III shows the double darkness of superstition and scepticism; but tells of the kindling of spiritual fires. Whilst in chapters IV to VII the author confines himself to his special line we would not have objected had he, with his noted powers of observation, been somewhat discursive. To RECORDER readers who confine themselves too closely, we fear (judging from our own propensities), to China and things Chinese, with only occasional enquiries into missionary methods in Japan and India, it is good to have this peep, through Mr. Mott's eyes, into the work carried on in Constantinople, al-

though the glimpse is taken in the time of terror to Armenians, and apprehension and humiliation to all lovers of liberty. It is good to learn of the student problems of the Balkan States and to hear of the noble work done in the mission schools of the Levant, leading us to hope that the Syrians will yet become most effective ambassadors for Christ to the tens of millions of Arabic-speaking peoples who throng the lands from China to Central Africa. It is a prayer incentive to realize the work ahead of the schools and colleges of Egypt, and a call for thankfulness as we learn what is being done in such an important key position as Ceylon.

In chapters VIII and XIII we are struck with this characteristic feature of Mr. Mott's conferences that at each place the spiritual tide rose perceptibly and steadily to the end. The increasing momentum involved in this going "from strength to strength" is accounted for by the fact that "each gathering added greatly to the volume of prayer for those that were to follow."

Mr. Mott's references in chapter X to the transcendent importance of the work of educational missions were noted in the educational notes and items of the February RECORDER. Under the fifth point, "the most thorough preparation is essential for a life-work in India," there is much that might be applied to China, for "the man who does not

know from actual experience what it is to be filled—up to his present capacity—with the Holy Spirit, had far better not go to work in India," or China.

Chapter XV, under the heading "Dominant Impressions on China," was printed in the July RECORDER, and in last issue there was also reprinted the closing chapter giving the summary of the tour. Space forbids us noting Mr. Mott's reception and work among the students of India, Australasia, or Japan; or dwelling on the characteristic, intellectual and spiritual difficulties of young men of various lands, or such significant remarks as how "when traditional beliefs are shattered the tendency of the human mind is toward skepticism."

We trust the work will have a wide and careful perusal. It is an essentially hopeful book, alike in the significant amplitude and stability of the plans, and in what it has to tell of the number of young men of superior ability and character who, in the universities of various lands, are accepting Christ with intelligence, purpose of heart, and despite many difficulties. What we read of in the work before us is, however, but the beginning of greater things. It is impossible to compute the results of the tour narrated, or of what will be the ultimate outcome of Christ's truth, beauty and power working through the educational institutions of the world.

G. M.

Editorial Comment.

In the October RECORDER, on page 503, second column near the bottom, there occurs the following sentence: Second, a donation of the sum of \$100.00 to the publishers of pirated editions of one of the Society's books. This should have read, a donation to the S. D. K. by the publishers etc.

It is not to be expected that all missionaries will agree with Mr. James' views on the Theism of the Chinese; and no doubt the manner in which his article will be read and received by the readers of the RECORDER will depend largely upon their own opinions on the subject. It is to be regretted that in the

study of this important question too many men have allowed their prejudices to influence their researches and reasoning to such an extent as to make their conclusions of no authoritative value.

* * *

THE question is so much mixed up, unavoidably so, with the "term question" that it is probably the case that many of our readers will look upon the article as merely Mr. James' views on that question. We have not interrogated him on the subject; while it may be so it is a contribution towards the solution of a serious problem, and there is this much to be said that he has stated his position fairly, clearly and considerately. Some may say that he presents only his side of the case. Even so, but there was a time when very few writers on the subject were content with this; they not only presented their own views but attacked the views of those opposed to them.

* * *

THE term question has been such an obstacle to the work of missions in China that most missionaries would rather let it alone, and would look upon any agitation of the question as little less than a disaster. Though Dr. Parker says the last echoes of the term question were dying away in 1877, yet the question is not settled. When Joseph Cook was in Shanghai in 1882, his inquiries as to all manner of missionary problems were readily answered by members of the Shanghai Missionary Association, with which he was meeting, but when he asked whether or no the Chinese religion was originally monotheistic he was answered by the statement that no discussion on that question was allowed in the Association. The present use of different terms is confusing, annoying and expensive. No man can use advantageously a book or tract

which uses terms different from those he uses in preaching, especially when it uses terms he does in a different sense; and the use of these different terms in union meetings must be confusing if not amusing to the uninitiated. It is a great annoyance to find that a tract we would like to use and which has been ordered with high hopes, is marred for use by us, because it does not use our terms. It is expensive because the issuing of tracts and Scriptures with the different terms takes time and money unnecessarily.

* * *

It would be a triumph to be thankful for, if the end of this century saw the missionaries of China thoroughly and harmoniously united on the term question. The thing is possible, because "all things are possible to him that believeth;" and if we begin by praying unitedly to the Holy Spirit that He may guide us into the truth, and submit ourselves to Him, it will not be long till we see the end. Let us admit that until we are one on this question, we are foolish to expect any great blessing from the hand of the One who prayed, "Neither for them alone, but for them also which shall believe on me through their word, that they may be one; as thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

* * *

THE charge is not infrequently made that there is no place for the preaching of Christianity so discouraging as the immediate vicinity of a mission station, and that the difficulty increases in the ratio of the length of time since the station was opened. The temptations which surround the employes of foreigners in China, especially of those most trusted, are alleged to prove, for the most part, practically irresistible.

There are two sides to this matter, and neither is as much discussed as it deserves. We invite articles upon this or kindred subjects from those who have had experience, but it is not necessary that names should be published. The incessant stream of fresh missionaries pouring into China, ought to be able to command the wisest advice of their seniors, as to the best means of avoiding the evils of the past and the most fruitful suggestions how to secure better results in the future.

* * *

THE readable little pamphlet containing the abstract of the proceedings at the last meeting of the International Missionary Union, brings freshly to mind the sessions of that almost ideal missionary organization. Every missionary on a furlough to the United States

ought to make it a point to attend one of the annual meetings held every June at Clifton Springs, New York. More can be learned about practical missionary mission work all over the world by a week at these gatherings than in any other way known to us. The friendships formed, and the interchanges of prayers, are among the incidental blessings of these opportunities. No one has any axes to grind, and it is not often that hobby-horses are allowed the freedom of the rostrum, and then they are speedily turned out to graze. Only returned and retired missionaries have anything to do with the meetings, unless by special invitation, a fact of great importance. The accomplished and versatile President of the Union from the first is Rev. J. L. Gracey, D.D., of Rochester, N. Y.

Missionary News.

CHRISTIAN ENDEAVOR NOTES.

It is hoped that all those who have received Reports of the Fourth Convention, will make the best possible use of them. We would suggest that their contents be made known without delay to the native Churches, especially the address of welcome of Dr. Stevens to the delegates and visiting friends.

Mrs. Gammon (née Stanley), of Tientsin, finds it impossible to act as Corresponding Secretary for the north, owing to pressure of other duties. Rev. Geo. Cornwell has therefore consented to resume this office.

Rev. T. W. Houston, of Nankin, has kindly consented to fill the office of Corresponding Secretary for Central China in the absence of Miss White, of Chinkiang.

A valued correspondent writes:

"I should favour having yearly conventions in Peking, Nankin, Tientsin, Chefoo, Shanghai, Ningpo, Soochow, Canton, etc., simultaneously, or when convenient through the year. The NATIONAL Convention could then wander around, making these district conventions the National one in turn. To this all the others would report, and only a few delegates from outside would attend each year. This is what we must do to have a National Christian Endeavor in China, where the languages are so many."

We would earnestly commend the above to the officers and members of the Christian Endeavor. To have a successful National Convention we must first have successful provincial or district conventions.

JAMES WARE,
Gen. Sec.

ANTI-OPIMUM LEAGUE.

In accordance with the call issued by the Provisional Executive Committee of the Anti-opium League a meeting was held at Shanghai, September 23rd, to effect a permanent organization. Representatives were present from a number of local leagues, also representatives from many places where local leagues have not yet been organized.

The meeting was called to order by the Provisional Chairman. Rev. A. Elwin opened with prayer. Dr. DuBose, the Secretary, read the Provisional Constitution, which, after much discussion, was adopted, and is appended.

A Committee of seven was appointed to prepare nominations.

The following names were presented to the meeting and elected:—

President.

Rev. H. C. DuBose, D.D., Soochow.

Vice-Presidents.

Rev. H. H. Lowry, Peking.
Dr. Griffith John, Hankow.
Dr. B. C. Henry, Canton.
Dr. A. W. Dowthwaite, Chefoo.
Prof. G. S. Miner, Foochow.
Rev. W. M. Upcraft, Sz-chuen.

Executive Committee.

Dr. H. C. DuBose.
Rev. Y. K. Yen.
Rev. T. A. Hearn.

Secretary.

Rev. J. N. Hayes.

Treasurer.

Rev. G. L. Mason.

PROVISIONAL CONSTITUTION OF THE
ANTI-OPIMUM LEAGUE IN CHINA.

1. The name of this Society shall be "The Anti-Opium League in China."

2. The objects of this League are (a) to collect information about opium-smoking and the growth of

the poppy in China, (b) to awaken the people of Christian countries as to the effects of the drug on those who use it, (c) to diffuse healthful literature bearing on this subject, and (d) to co-operate with "The Society for the Suppression of the Opium Trade," (e) to organize societies among the Chinese pledged to abstain from opium-smoking, composed either of Chinese, or of Chinese and foreigners.

3. The officers of this League are a President, six Vice-Presidents chosen from important centres, a Secretary and a Treasurer.

4. There shall be an Executive Committee of five members, two of whom shall be the Secretary and the Treasurer. Three of the Executive Committee shall be residents of one place. [The President and Vice-Presidents are eligible to membership on the Executive Committee].

5. There shall be Local Committees, or Branch Leagues, in every city where there are foreign residents interested in this cause. These Local Committees constitute the membership of the League.

These Committees shall meet quarterly, and whenever practicable hold, at least once a year, public meetings in behalf of the cause.

6. There shall be an annual meeting of the Anti-Opium League, the time and place to be fixed by the Executive Committee.

7. The Executive Committee shall prepare a constitution and present it to the next annual meeting.

CHURCH NEWS.

A Council and an Ordination.

At the spring quarterly meeting of the P'ang-chuang Congregational Association, composed of fifteen native helpers and three missionaries, it was voted to memorialize the Congregational Association of the North China Mission in regard to the ordination of two members

of the former Association to the pastorate. At the meeting of the Mission in June the overture was acted upon favorably, and in accordance with this recommendation the P'ang-chuang Local Association at its June meeting voted to bring the matter before the Church as a whole at the quarterly meeting early in July. This was done, and the Church cast ballots for two pastors; all male members over twenty years of age, being in good standing, voting. Of nearly an hundred votes all but about twenty were cast for Mr. Chia Chü-t'u and Mr. Wu Yü-hsiang, who were declared the choice of the Church. In accordance with this action letters missive were sent to the Congregational Churches of the Stations of Tientsin, Peking, T'ung-chou, Pao-ting Fu and Lin-ch'ing of the North China Mission, and to the Hsiao-chang Station of the London Mission, a near neighbor of P'ang-chuang, to attend a Council to be held at P'ang-chuang on the 25th of September, to consider the advisability of ordaining the brethren chosen. On that day the Council convened being represented from Tientsin by Rev. C. A. Stanley and a native delegate; from Peking by Pastor Hung Shan-chung and a deacon as delegate; from T'ung-chou by Rev. Chauncey Goodrich, D.D., Pastor Chang Ch'un-jung and Helper Kao-Wen-lin; from Pao-ting Fu by Pastor Meng Ch'ang-ch'un and Helper Chao Kuang-pi; and from Lin-ch'ing by a delegate who failed to arrive in time to participate in the Council. The Hsiao-chang Church was unable to avail itself of the invitation owing to the season of the year, and the Presbyterian Church in Chi-nan Fu, to which a friendly invitation had also been extended, was hindered by a mission meeting occurring at the same time. The Council heard the statement of the P'ang-chuang Church, and proceeded to the examination of the can-

didates, both as to their experience and as to their doctrinal views, in each of which particulars the examination was most satisfactory. These brethren have had a great reluctance to undertake the heavy responsibilities of this large work, but have yielded to what they felt to be a call of the Lord through the Church and the Council. On the 26th the ordination services were held in the P'ang-chuang Church, which is undergoing an extensive addition, but which was pieced out by a large mat-shed, furnishing ample accommodation for about five hundred people. About 275 communicants were present, and perhaps 75 probationers. The charge to the new pastors was tenderly delivered by their old theological instructor, Dr. Goodrich, and that to the people by Mr. Stanley, who began the work in the P'ang-chuang field just thirty years ago, and whose presence on this occasion added much to the interest.

The ordaining prayer was offered by Pastor Meng, and Scripture reading was by Pastor Chang, each of whom were class-mates of the candidates in the theological school at T'ung-chou many years ago. The pastors just named administered the communion; eleven members were received to the Church and fourteen upon probation by the new pastors.

The morning services lasted three hours, and through the excellent arrangements made by numerous Committees, were as quiet as in a Church at home under like conditions. At a two hours' meeting in the afternoon an extended account was given of the origin of the work in this field by Mr. Stanley, who was in entire charge of it for many years. This was followed by a recapitulation of the growth during the last twenty years, given by Dr. Porter, who has for 25 years past been identified with it. Addresses were also made by the several native pastors from abroad.

The occasion proved to be a great inspiration to the P'ang-chuang Church, which is encouraged by the forward step. For several years the Church has supported two colporteur-deacons, and at the meeting of the local Association immediately following, it was enthusiastically voted to undertake the entire support of the two pastors at the beginning of next year, the salary to be at the rate of fifteen Tientsin tiao per month (seven tiao and a half large cash). This is a rise of fifty per cent in the case of one of them. In order to accomplish the result desired, a general steward was chosen from among the helpers, who is to visit all portions of the large field with a view to enlarge and to unify the beneficences of the Church to fit the new circumstances. At the present time the membership of the Church is about 630, 86 having been baptized since the beginning of the year, and 110 received upon probation. As there is no Japanese element in this region, the choice of native pastors is not at all equivalent to a Notice-to-quit served upon the missionaries. On the contrary, the innate modesty of newly-ordained men, though

characterized by high ability and extended experience, makes them distrustful of themselves and more than ready to take all the help which they can get from life-long friends. It may be added that the local Association, which is not yet two years old, has done more to develop and to unify the work in this field than anything else in its whole history, and that its quarterly meetings are looked forward to with as much interest as any sessions of a like nature in our home lands. There is in the history of such a development much for encouragement from whatever point of view it is regarded. The P'ang-chuang Church members who came to attend this meeting, came from twelve different counties (hsien), and it may be of interest to note that the local Church entertained many of them in a simple way according to their custom, the expense being met from the local contributions. Six hundred and fifty-one 'meals' were provided at a total cost of \$3.80 Mexicans, of which more than one dollar was expended for fuel and lights!

A. H. S.

Diary of Events in the Far East.

October, 1897.

1st.—News from Tokyo that an Imperial Ordinance has been issued announcing that the circulation of the existing one-yen silver coin will be stopped after the 1st April, 1898.

3rd.—Wreck of the S. S. *Namoa* in Haitan Straits; twenty natives were drowned.

7th.—Owing to the disastrous rains in Chékiang province during the past four months the crops in many districts there have been almost totally destroyed. In consequence of this Governor Liao has

lately memorialized the Throne asking for help and permission to distribute grain in the reserve granaries to the distressed districts before the approach of winter makes matters worse. The places principally affected are Yenohou and Chüchou prefectures and the districts of Chientêh, Ch'engan, Shihmên, Tung-hsiang, Fuyang and Helaoshan—the last four named belonging to the prefectures of Kashing, Hangchow and Shaoching respectively.

8th.—Owing to the constant troubles that have this year arisen between Roman

Catholic converts and others at Nanch'ang, the provincial capital of Kiangsi, H. E. Wêng, the Provincial Treasurer, has recently appointed two officers whose sole duty will be in the future to settle all difficulties arising between Christian converts and their fellow-residents, irrespective of sect, within the jurisdiction of the provincial capital.

—Despatches have been received at Tientsin reporting the existence of a formidable insurrection outside the Great Wall, at a place called Santso't'a (The Three Pagodas), about 120 miles east of Jêho. In consequence of these tidings the Viceroy Wang has requested General Nieh, Provincial Commander-in-chief of Chihli, to send a force of disciplined troops to assist the Governor of Jêho in crushing the rising, and a letter has since been received from Lutai (near the Kai-ping coal mines), the head-quarters of General Nieh's disciplined army corps, that H. E. has himself taken command of the force, and that he had left Lutai for Jêho on the 27th ultimo at the head of 8000 cavalry and mounted infantry, and a battery of horse artillery. The insurgents at Santso't'a are reported to be mostly mounted bandits composed of soldiers from the troops in Manchuria defeated during the late war with Japan, and who ran away and were then dispersed over the country, and consequently they are well-armed with good weapons of modern make. According to a North Kinchou telegram received at Tientsin

a panic is said to prevail at Jêho owing to the unprepared state of the defence of that place.—*N.-C. Daily News*.

15th.—Meeting of the Central Conference of the Methodist Episcopal Church in Shanghai. There were present Bishop I. W. Joyce, D.D., who is in charge of the missions of the Church in Eastern Asia for two years; Rev. S. L. Baldwin, D.D., Recording Secretary of the Missionary Society; Revs. H. H. Lowry, D.D., M. L. Taft, D.D., and Ch'ên from Peking; Revs. J. Worley, W. H. Lacy and M. C. Wilcox from Foochow; Rev. C. F. Kupfer, of Chinkiang; Revs. R. C. Beebe, J. C. Ferguson and Hoang Tsz-sing from Nanking; Rev. J. F. Newman from Wuhu; Revs. D. W. Nichols, Wu Teh-yuen and E. S. Little from Kiukiang and Rev. T. B. Owen, of Hsinghua, in addition to Rev. J. R. Hykes, D.D.

The object of the Conference was to unite and consolidate the work of the five Missions located in Foochow, Hsinghua, Central China, North China and West China.

22nd.—The *North-China Daily News* says that of the 56 Yangchou licentiatees who went up to Peking for the recent triennial examinations, only two obtained their M. A. degrees, and these two were specially recommended to the Tsung-li Yamên by the Kiangsu Literary Chancellor Lung for their proficiency in mathematics. It therefore transpires that these two lucky students obtained their degrees through their knowledge of algebra, geometry and trigonometry.

Missionary Journal.

BIRTHS.

- At Hospital Home, Foochow, 4th Oct., the wife of Rev. DWIGHT GODDARD, A. B. C. F. M., of a son.
At Wuhu, Central China, on October 7th, the wife of M. B. BIRREL, C. and M. All., of a son.
At Cheo-kia-k'eo, Honan, on Oct. 12th the wife of E. J. BAKER, B. and F. Bible Society, of a daughter.

- At Wuhu, Oct. 22nd, the wife of Dr. E. H. HART, Am. Meth. Epis. Mission, of a son.

DEATHS.

- At Wenchow, 28th Sept., Mrs. J. J. COULTHARD, of China Inland Mission.
At Hangchow, on the 8th of Oct., 1897, the Rev. E. HUGHESDON, of the Church Missionary Society.